

# THE SPIRIT OF MISSIONS.

VOL. LXIII.

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NO. 10.

## BOARD OF MISSIONS.

THE Committee of the General Convention to make arrangements have kindly informed us that they will suggest the following Order of Procedure to the Board of Missions :

FRIDAY, October 7th.

Morning : Presentation and reading of the Triennial Report of the Board of Managers and reference of the same to special committees on different departments: To be followed by the representation of the scope of the Church's missions, to wit :

### *Domestic Missions :*

In the Original Dioceses—by the Bishop of New Hampshire.

In the Middle-West (say from Ohio to the Rocky Mountains)—by the Bishop of The Platte.

On the Pacific Coast—by the Bishop of Olympia.

In Alaska—by the Bishop of Alaska.

Among the Indians—by the Bishop of South Dakota.

Among the Colored People of the South—by the Bishop of Georgia.

### *Foreign Missions :*

In Africa—by the Rev. Dr. J. Houston Eccleston.

In China—by the Bishop of Shanghai.

In Japan—by the Bishop of Tokyo.

In Brazil—by the Bishop of West Virginia.

In Mexico—by the Bishop of New Mexico and Arizona.

Other Bishops to be heard by the Board of Missions in session as time will permit.

On the morning of the second day space will be given to the commemoration of the completion of twenty-five years in the Episcopate of the Missionary Bishop of South Dakota. This was requested by the Board of Managers, which appointed a special committee, with the Bishop of New York as chairman, to make the arrangements.

NOTE.—After the first day the meetings of the Board will take place by adjournment. There is little doubt, however, that it will sit on Saturday, the 8th.

The Committee of the Board of Managers on Missionary Meetings have arranged the following programme :

SUNDAY, October 9th.

Morning : Missionary Sermons in the Washington churches. So far as heard from, the preachers will be as follows :

Ascension, the Bishop of Georgia.

Christ Church (Georgetown), the Bishop of Louisiana.

Christ Church (Washington Parish), the Bishop of Texas.

Emmanuel (Anacostia), the Bishop of Delaware.

Epiphany, the Rev. Dr. Huntington.

Grace, the Rev. J. L. Patton, of Japan.

Incarnation, the Bishop of Springfield.

Pinkney Memorial (Hyattsville), the Bishop of New Mexico and Arizona.

St. Barnabas's (Oxen Hill), the Rev. Dr. W. H. Van Antwerp.

St. John's, the Bishop of Ohio.

St. John's (Georgetown), [4:30 P.M.], the Bishop of Ohio.

St. Luke's, the Bishop of Kentucky.

St. Mark's Pro-Cathedral, the Bishop of Albany.

St. Michael and All Angels', the Bishop-Coadjutor of Southern Ohio.

St. Peter's (Poolesville), the Rev. Dr. S. S. Moore.

St. Thomas's, the Rev. Dr. Alsop.

Trinity Church, the Bishop of Alabama.

8 P.M., Church of the Epiphany : Triennial Sermon before the Board of Missions, by appointment of the Presiding Bishop to be delivered by the Bishop of California.

SUNDAY, October 16th.

3 P.M. : Church of the Ascension, Children's Mass Meeting. Speakers, the Bishops of Alaska (invited), Nevada and Utah, and Missouri.

7:30 P.M., Church of the Ascension : Missionary Rally. Speakers, Mr. ———, the Rev. Dr. Greer, and the Bishop of Tennessee.

### THE MEMORIAL ALTAR.

THE altar to be erected in the chapel of the Church Missions House in memory of the late General Secretary, by contributions of members of the Woman's Auxiliary, will be dedicated on the morning of All Saints' Day. The particulars concerning the service will appear in the Church papers later in this month.

### THE DEATH OF MISS MARION MUIR.

IN the last number of this magazine announcement was made of the sudden death of Miss Marion Muir on the morning of August 15th. The only information we had at that time came from a cable message sent by the American Minister to Greece. Since then many letters upon the subject have been received from him, from the United States Consul at Athens, from Miss Eugenie Reymond, Miss Muir's long time associate, from Miss Bessie Masson (Mrs. Hill's niece) and others, together with a minute, which it is our intention to publish, from the teachers of the American Mission School.

Miss Muir had been in her usual health. "On Sunday evening," Miss Reymond says, "she went to bed quite well and in the morning I found her peacefully sleeping her last long sleep." The services at the funeral were held on the 16th, the Rev. Mr. Elliott, the English chaplain, officiating. They were very

largely attended. The school children and their relatives were present, many weeping bitterly.

The Board of Managers, at its meeting last month, realized that the work had met with a great loss. There was no one available to be placed in charge of the school and it was considered better to close it. This is by no means a new decision. So long ago as 1884, when Mrs. Hill died, it was officially declared that the work which the Board of Missions undertook in Greece in 1829 was completed (education in the kingdom having become general), and in one of the resolutions attached to the minute with reference to Mrs. Hill's departure, occurred the words: "The Board recognizes the beneficent hand of God in prolonging her life until she saw the accomplishment of the work which she went forth to do."

All matters in connection with the closing of the school will be equitably arranged. Inquiries have already been instituted as to what justice—may we not add generosity?—requires in the final settlement with the staff of assistants.

Miss Muir was appointed in 1867 as an assistant to the late Rev. Dr. and Mrs. Hill, succeeding to the charge of the school upon their retirement in 1869. In this position she has rendered most efficient service and has been notable for the accuracy of her business methods, and her economy.

### THE CHILDREN'S LENTEN OFFERING.

It will be remembered that the Missionary Council in Milwaukee, when expressing to the children of the Church its grateful appreciation of their self-denial and generosity, requested the Board of Managers "to consider the desirability of specifying some object or objects for the children's offering in memory of the late Rev. Dr. Langford, who was always their loving and trustful friend." As the sole intention of the Lenten Offering Plan was to help the Board in meeting its financial engagements, it seemed very difficult to single out any one purpose or even several objects to which the result of this effort should be specifically applied. It was, therefore, determined that the effort itself should be the memorial, and at the November meeting co-operation was sought from the American Church Sunday-school Institute and its branches throughout the United States; this was effectively obtained, and largely because of it and because of the efforts of the Rev. Herman L. Duhring, as well as because of the general desire to testify affection for the late executive officer of the Board, the total amount received was \$81,761.09 from 3,031 Sunday-schools, being in excess of last year \$18,599.99, or \$5,647.50 ahead of the largest annual contribution from this source, which was in the year of the Columbian Exposition. The gain in the number of schools participating over last year is 401, and over any other year, 230. The Board was able to command, without expense to itself, the services of the Rev. Mr. Duhring to represent it in making addresses throughout the West and elsewhere, with the view of increasing this offering, through the kindness of its Treasurer. Mr. Duhring met with the heartiest welcome everywhere, and much interest was manifested in the cause which he was presenting. Testimony to this effect came constantly from Bishops and others residing in those parts of the country through which he passed.

At the Stated Meeting of the Board for September Mr. Thomas, the Treasurer, said, referring to the Children's Lenten Offering, that an analysis of the contributions had shown that the scholars west of the Mississippi contributed at the rate of twenty-three and one-half cents each, and that the scholars east of the Mississippi had contributed at the rate of seventeen and one half cents each; those in Pennsylvania and in Minnesota, however, at the rate of forty cents each.

### FINANCIAL STATEMENT.

THE gross receipts of the Society for the fiscal year which ended August 31st (including those for "Specials" and miscellaneous purposes), amounted to \$770,966.99.

Analyzing this statement: The *contributions* for the work undertaken by the Board were \$402,540.74; the total amount received from *legacies*, designated by the testators either for Domestic or Foreign Missions or for the use of the Society, was \$92,615.50. The total amount, therefore, *at the disposal of the Board* was \$495,156.24, of which by its action the further sum of \$15,708.31, received from the estate, was added to the "Ann Eliza Tweddle Deposit" to protect outstanding liabilities, leaving to be applied to the payment of appropriations \$479,447.93.

A comparison of the foregoing figures with those of the previous year show an increase in every item, *viz.*, for Domestic Missions \$19,598.14, for Foreign Missions \$10,623.42, for General Missions \$14,294.25, or a total increase of \$44,515.81. The number of parishes and missions which contributed to the work of this Society during the fiscal year was 3,722, or 275 more than the year before. The number contributing, moreover, and the Church offerings are larger than in any previous year. The year was closed without debt.

In addition to the foregoing receipts, legacies to the amount of \$57,975 were taken into the books during the year which, according to the terms of the several wills, were permanently invested.

The cost of administering the affairs of the Society, and of making the work known to the Church was six and nine-tenths per cent. of the receipts for missions, or five and six-tenths per cent. of all the receipts by the Treasurer, including subscriptions for the stated publications and money received for miscellaneous purposes — *From Report of the Board of Managers.*

### THE LAW OF ACTION.

IN all natural law there are two forces ever operative, either to impel forward, or to relegate to the rear. There must be advance or retrogression. There can be no stagnation in the laws that govern the workings of nature. Prof. Drummond, in his "Natural Law in the Spiritual World," shows that neglect in any department of life is sure to be followed by retrogression. The blind mole that burrows in the ground has been deprived of his organ of sight on account of non-use. There is a certain kind of fish that has its habitation in dark caves, that never sees the light. It, too, has suffered the same penalty and has lost its eye sight. This law of non-use is universal in its operations. Deterioration, degeneration, reversion to types, these are the terms used by scien-

tists the world over to describe the action that takes place where inertia, inactivity and non use, exist. It does not require any large amount of mental force to see that what happens in the natural world touching the operation of physical law, will undoubtedly occur in the spiritual world touching the operation of spiritual law. Wherever, for instance, the Church has been active in the world in planting itself, and in the face of dire opposition has proclaimed its glorious message of salvation by Christ, there has followed not only life for the Church, but life for man as well. An inactive Church is sure to bring upon itself a spiritual inertia that is most fatal to its life.

The same law holds good in all missionary enterprises. Missions are the life of the Church, the impulse that drives its blood in healthy action through its veins, that offers, as nothing else can, the opportunity for expansion, growth, development. Aside, then, from the higher consideration of the constraining love of Christ, aside from His solemn charge to go into the world and preach the Gospel to every creature, aside from these higher motives, this law of natural forces, this law that inflicts its dire penalty upon inactivity, should be taken into account in all the missionary work of the Church. If we do not advance we must go back; if we do not add on to what we have gained, the law of reaction sets in, apathy takes the place of interest, and soon that deadly stupor of spiritual inertia follows, and then, even that which we have, shall be taken away. From all the mission fields we hear the cry, The harvest truly is ready, but the laborers are few. Never before has the Church experienced such golden opportunities in the heathen world as at present. In China and Japan especially, the doors are opening wide, and the official classes are taking cognizance of the fact that the political, social, and religious security of their country lies in the promulgation of Christian truths.

In view of this serious situation, it behooves the Church to guard against the law of spiritual inertia that stands ever ready to seize hold of the hands that have become feeble, and the feet that have become weary. This is the lesson of the hour, when, not having reached the measure of our duty in the past, nevertheless entirely new possessions come to us, and demand our aid.

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### BISHOP FYSON'S DIOCESE IN JAPAN.

THE most northerly island of Japan is somewhat larger than Ireland, and was formerly universally known as Zezo, but for ten years or more it has been officially known as Hokkaido, or the Northern Sea district. Although its most northerly point is some five degrees nearer the equator than the latitude of Lands' End, England, the climate is very severe, and approaches in the coldest parts to that of Siberia itself. This is owing to the absence of any current corresponding to the Gulf Stream and to the proximity of the great frozen wastes of northern Asia. Of course there is a warm current in the Pacific similar to that of the Atlantic, and curiously enough it is called the Japan current and it warms some of our northern territory instead of that of Japan.

Mrs. Bishop, in her "Unbeaten Tracks in Japan," describes the island as a mountainous mass with plains well grassed and watered. She continues:

"The cultivated land is mainly in the neighborhood of the sea, with the exception of the extensive plain around Sapporo. . . . The soil is usually rich, and the summer, being warm, is favorable to the growth of most cereals and root crops. . . . Cleared land, from the richness of the soil formed by vegetable decomposition, is fitted to produce crops, as in America, for twenty years without manuring; and a regular and sufficient rainfall, as in England, obviates the necessity for irrigation."

When Mrs. Bishop visited the island eighteen years ago the population was estimated at only 123,000, but at the present time that number has been multiplied five times over and is still being added to. The island is very rich in coal-fields as yet practically undeveloped, which have been calculated to be capable of yielding a thousand times the annual output of the coal-fields of Great Britain. This is a matter of great importance on account of the presence in the seas of the far Orient of a large number of European, American, and Japanese naval and mercantile steamships. When these immense coal-fields are developed, as they probably will be very soon, there will be a still more rapid growth of immigration. It was a reasonable expectation that the Japanese in the new settlements, who had broken the religious associations of their old homes, should be more open to the Gospel than before, and so it has been found in many instances; but there are some marked exceptions, especially among the educated portion of the immigrants, many of whom have imbibed the sentiment of Spencer, Huxley, and other agnostics, and of Voltaire, Tom Paine, and other infidels whose writings were translated into Japanese before the Scriptures were.

Dr. Fyson, who has been Bishop of the island for little more than a year, was for a long time a missionary on the main island, and he knows fully whereof he writes when he says in his first report as Bishop of the Hokkaido Diocese:

When you come to the educated amongst the middle and upper classes, you find that the prevailing attitude is one of pure indifference as regards religion. Leading educationalists, like the well-known Mr. Fukuzawa, of Tokyo, publicly proclaim their disbelief in religion of any kind, and at the same time argue that as the mass of the people *will* have a religion, it is better to tolerate it as a means of keeping the country quiet and orderly, but that it is a matter of utter indifference which religion is adopted; it is merely a question of individual taste, just as some people prefer green tea and some black. It is not surprising, therefore, that students and others are led astray by teaching of this kind and grow up atheists or agnostics.

A few months ago, whilst travelling in the train, I had a little conversation on religion with a lieutenant-colonel who had been present at the Czar's coronation, and whose wife was a Christian. He distinctly avowed himself an agnostic, and argued, "You cannot even know whether the world and all that goes on in it is a reality or only a dream; you cannot prove that it is not a dream. However, you can take whichever view you like; it doesn't matter a pin to me whether one is true or the other." Another man, a judge, on whom I called, who had received an English education in America, plainly avowed his disbelief in God or any future state. When I asked him, "But do you not even *wish* for another life beyond this? Would you not be glad to know that there was another life to be had?" he replied, "No, not at all." One feels utterly at a loss what to do with men like these; there is no gripping-place anywhere about them. And they probably form the majority of the educated classes throughout the country.

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS STATED MEETING, TUESDAY, SEPTEMBER 20TH, 1898.

—THE following elected members were present: The Bishops of Kentucky, New Jersey, Chicago, West Virginia, and Washington; the Rev. Drs. Hoffman, Eccleston, Anstice, Christian, Lindsay, Alsop, and Perry; and Messrs. King, Chauncey, Whitlock, Thomas, and Goodwin. The Bishops of Springfield, Georgia, Tokyo, Shanghai, and Indiana, *ex-officio* members, were also present.

—The Associate Secretary announced the recent death of the Right Rev. Dr. Wingfield, late Bishop of Northern California. Whereupon the Chairman bade the Board to prayer and said the Collect for All Saints' Day and concluded other suitable devotions.

—The Treasurer in submitting the financial reports for the year announced that the books had been closed without debt, and that this had been accomplished by the liberality of a few friends who were appealed to during the summer months, and on account of the lapsing of a balance in connection with the work in Japan representing money which could not be used during the fiscal year. He further reported that all subscriptions for the erection of the Church Missions House had now been paid in full. The Treasurer stated that in July he had visited the offices of the great missionary Societies of the English Church, and, at one of them, he said, "I had the privilege of addressing a large meeting of the Committee on Correspondence, a portion of the session of which I attended. The subject was 'Medical Missions,' handled in the most interesting manner. I presented, as Treasurer, the most cordial greetings of our own Society."

—The annual report of the Standing Committee on Trust Funds was, moreover, submitted in pamphlet form. It will appear in the volume of reports for the fiscal year.

—The Board was invited to appoint delegates to a conference of representatives of the several missionary Boards with regard to work in Cuba, Porto Rico and the Philippine Islands, but inasmuch as it was deemed that this subject was one which would have to go before the General Convention, it was considered premature for the Board of Managers to take action.

—A most pleasing incident of the meeting was a presentation to the Society by Mrs. J. Atticus Robertson, of Scranton, Pennsylvania, according to the expressed wish of her late father-in-law, the Rev. Dr. John Jacob Robertson, of the commission given him as the first Foreign missionary of the Church, by Bishop White, a letter of Bishop White's to Dr. Robertson written at the time (1829), and his original certificate of appointment from "The Episcopal Missionary and Educational Society" in 1827. These historical documents have been placed upon the wall of the Board Room. The Associate Secretary was by resolution instructed to express the appreciation and thanks of the Board to Mrs. Robertson for the gift of such valuable papers.

—Communications were received from twenty-six of the Bishops having Domestic missionary work under their jurisdiction, and from the Standing Committee of the Diocese of Iowa with regard to matters pertaining to the closing of the business of the last year and the appointment of missionaries for the new fiscal year and where necessary confirmatory action was taken. Pledges for General Missions were received for the present year from the Bishops of Marquette, Montana, and New Mexico and Arizona, each of whom had redeemed like pledges for the previous year.

—Letters were at hand from the Bishop of Alaska and from all the mission stations in the jurisdiction. Information came from the department at Washington that on the application of the Rev. John W. Chapman, he had been confirmed

for this Society "in the use and occupancy of a tract of land on the right bank of the Anvik river, near its mouth . . . and of certain buildings erected and owned by the mission, including a church, school-house, laundry, storehouse, dwelling-house, etc., etc., and [permitted] to erect such further necessary buildings as may be required in the furtherance of the purposes of the mission." The Board acknowledged the great assistance that the Bishop of Olympia had rendered to the Alaska Mission during the past summer in arranging for the departure of missionaries and in other ways. He reported as to his administration of the special funds for the Skaguay hospital. The total amount received by him was \$4,350.21. He has made an accounting of his disbursements to every contributor.

—From the Foreign field it was reported that Bishop Schereschewsky had published the New Testament in Wen-li, and that he had finished the Pentateuch, in going on with his work on the Old Testament. Letters were at hand from all the Foreign Bishops and many of their missionaries. The Bishops of Japan and Shanghai, who have come to the United States for the General Convention, in turn addressed the Board concerning their work. The resignation of Dr. Edward M. Merrens, recently of Ngan-king, was accepted, and Dr. Robert Borland and Mr. Wm. H. Gallinger, son of the senator from New Hampshire, were appointed to the China Mission; the appointment in the latter case to date from October, when Mr. Gallinger will receive his degree in medicine. Miss Annette B. Richmond, of Northampton, Massachusetts, a trained teacher, was also appointed. The Bishop of Cape Palmas represented that since the death of the former missionary at Clay-Ashland station, who owned his little farm, there was no residence for the incumbent or land for the pupils of the manual-labor school there to cultivate, without which it was impossible for them to be supported upon the appropriation, nor was it desirable that they should not be required to contribute to their own maintenance by their daily work. The Bishop had the refusal of a house and lot and ninety acres of land, each parcel at a very reasonable price. Under these circumstances the Board authorized the Bishop to make both purchases, and looks to the Church to supply the relatively small sum of \$1,050 needed. It is earnestly hoped that one or more contributions for the purpose may be forthcoming in time to meet the payments. In view of the death of Miss Marion Muir it was resolved that the work of the Greek Mission School should be terminated forthwith, and arrangements were made for settling with the employees and closing up the business. [Full particulars touching Miss Muir's death, and explanation of this action are given on page 468.]

—The following minute was adopted, and the Secretary instructed to forward a copy of the same to Mr. Vanderbilt:

"The Board desires to extend its kind sympathy to Mr. Cornelius Vanderbilt in his late sickness, and to express its thankfulness for his measure of recovery. It feels that the warmest thanks are due to him for the manner in which, through his secretary, he has attended to the affairs of the Committee on Trust Funds during his enforced absence from duty, and to express the sincere hope that before long he will be restored to his former health."

### A TYPICAL NEGRO PRESBYTER.

THE death of one of the oldest Presbyters in the Church, who was also a representative leader of the Colored people, is an event which deserves some notice in the pages of this missionary journal. Dr. Crummell, whose name has long been familiar to Churchpeople, passed away on September 8th, having been in Priests'

Orders from 1844 to 1898. During this more than half century of active service he had the opportunity of witnessing rare changes in the position of his people. Born in New York in 1819 of worthy parentage, his father having been a Timanee chief in Africa, and his mother a free black woman, Alexander Crummell felt from his earliest days that it was through the Sacred Ministry he could effect the most good for his own people. He obtained the rudiments of a sound education at Canaan and Oneida Institute, New York. In 1839 at the age of twenty he applied for admission to the General Theological Seminary as a candidate for Holy Orders, on the recommendation of his rector, the Rev. Peter Williams, of St. Philip's Church, New York. The question of the admission of a black man being too novel and delicate to be decided by the Dean, Dr. Whittingham, was submitted on behalf of the trustees to Bishop Onderdonk, and by him promptly negatived. In Boston young Crummell was more fortunate, and in 1842 he received Deacon's Orders from Bishop Griswold, and two years later, after due preparation under Dr. A. H. Vinton, of Providence, he was ordained Priest by Bishop Lee, of Delaware. Those were stormy days for the Negro at the North, and Crummell found himself surrounded by difficulties in his effort to secure a new and permanent Church organization. Failing to obtain the necessary financial support to enable him to begin his missionary work, he went by the advice of friends to seek it in England, where he met with great kindness and encouragement. The young Negro clergyman was invited to preach in London, and in many of the large northern towns; in fact the appreciation and sympathy which his unusual talents and great earnestness called forth, led to his being enabled to complete his education by the culture of an English university. He took his B.A. degree from Queen's College, Cambridge, in 1853, but finding himself at the close of his studies obliged by failing health to seek a warmer climate, he was led to choose the land of his fore-fathers as the most hopeful field for his missionary efforts.

Dr. Crummell's work as rector and professor at Liberia College, on the West African coast, was most fruitful, and his services in the little African republic were widely recognized; they were brought to a close by his return to the United States in 1872. Reader! consider for a moment the wide range of experience, and the strangely varied phases of life, by which this man's character was matured and ennobled during his years of absence from America! They were such as no other of his race has ever enjoyed, and his nature was strong enough to assimilate and be enriched by them. As a student in the classic halls of learning, he imbibed their ancient wisdom; as a guest in the most cultured social and literary circles, he gained not only a large knowledge of men and things, but a courtesy of manner and polished diction which could not fail to impress the most casual acquaintance. Among the colonists of Liberia he learned to understand and guide for good the rougher side of human nature among his own compatriots; while in the native tribes, among whom he made excursions and did missionary work, he found, amid great darkness and degradation, traits of nobleness, truth and honesty, which strengthened his conviction that the Negroes of unmixed African blood (like himself) are among the best material for the influences of Christian civilization.

Thus ripened in wisdom, and prepared for a true leadership among his people, Dr. Crummell felt that the scene of his duty had changed, and that his proper place for the future would be among his lately emancipated brethren. The days of slavery had passed, and the dawn of a higher civilization was at hand. How to elevate the moral and religious condition of his race, and to place in the hands of their leader the means of developing the character of the masses, and of bettering their condition—these objects were always before him, and during his twenty-two

years' ministry at St. Luke's Church, Washington, D. C., he faithfully carried them out in his preaching, his public addresses, and his published works. The large and beautiful stone church in which Dr. Crummell ministered, with the commodious parish hall adjoining, was erected through his own personal exertions and the gifts of those who loved and admired him. When Dr. Crummell retired as *rector-emeritus*, he was elected president of the "Colored Ministers' Union"; and his appointment in 1895 as a member of the Commission for Church Work among the Colored People was greeted with approval by the whole Church.

It is given to but few men to win and preserve the respect of the whole community during their lifetime. To Dr. Crummell it was accorded ungrudgingly; while to his own people, of every denomination and all over the country, he was an object of enthusiastic admiration and respect. The writer was present three years ago at a very large Colored conference in Atlanta, Georgia, and the ovation received by Dr. Crummell when old, worn and nearly blind he appeared on the platform, was something to be long remembered. May his example and memory prove a stimulus not only to the Colored youths who desire to follow the same holy calling which he adorned, but to those among us who are tempted to despair of the extension and ultimate success of a Negro Ministry for the Negro people!

HENRY E. PELLEW.

### THE JURISDICTION OF TOKYO.

THE Empire of Japan for ecclesiastical purposes, and so far as the Anglican Church is concerned, is divided up into five missionary jurisdictions, four of which are under the Bishops of the English Church. The jurisdiction of the American Church is limited to the two convocations or dioceses of North Tokyo and Kyoto. The former extends from the centre of the city of Tokyo to the northern boundary of the island, a distance of 450 miles, is 200 miles in breadth, and contains a population of about 11,000,000. It embraces the important centres of Tokyo; Mayebashi, eighty miles distant; Fukushima, 160 miles from Tokyo; Sendai, 215 miles, and Aomori, 450 miles.

Between the western line of the North Tokyo, and the eastern limit of the Kyoto dioceses, lies a territory almost 350 miles in length under the jurisdiction of the Bishop of the English Church. For the Bishop of Tokyo to reach the other part of his jurisdiction, he must needs travel across this intervening district of 350 miles.

This diocese (Kyoto) contains a population of about 5,000,000, and embraces the important centres of Osaka, Kyoto, Nara, and Sakai. As the Board of Missions already knows, several years ago a convocation of the American and English missions was held in Japan, the outcome of which was the formation of the Japan Church called the *Nippon Sei Ko Kwai*, having its own constitution and canons, although as yet presided over by the English and American Bishops. There is a strong body of Japanese clergy, and self-support is being pressed upon the converts, but the prospect of financial independence is still distant. As the Church in Japan, however, grows and develops, the hope of self-government and support becomes brighter. It is conceded that it is only a question of time when this long hoped-for end will be achieved. The Japanese clergy generally have proved themselves to be men of stability and high Christian character, and have therefore commanded the high esteem of the whole Church. From the beginning, the missionary idea has been recognized by the Church in Japan, and she has never ceased to do what she could in the furtherance of that object. Of late she has sent one of her own clergy to the island of Formosa to lay there the foundations of aggressive missionary work.—*From Report on Foreign Missions.*

## BRIEF MENTION.

A FAREWELL service was held in the chapel of the Church Missions House on Saturday, September 24th, the occasion being the early departure for China of the Rev. Robert E. Wood, and the Rev. S. Harrington Littell. The Bishop of Shanghai celebrated the Holy Communion and made an address. He was assisted by the Associate Secretary and the Rev. Edwin B. Rice.

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DR. JAMES L. WATT reports that he reached his destination at Circle City, Alaska, on the 20th of June. Mrs. Watt, who followed him somewhat later with her infant, has been heard from at St. Michael after a comfortable voyage from Seattle.

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MISS LILIAN PROEBSTEL, who sailed June 7th, under date of July 28th has reported her safe arrival at Anvik ten days before. She was in good health and spirits and pleased with her surroundings.

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AT a recent meeting of the Executive Committee, the Rev. W. Dudley Powers, D.D., rector of St. John's Church, Montgomery, Alabama, was elected General Secretary of the American Church Missionary Society, in succession to the Rev. J. Thompson Cole, resigned. Dr. Powers has accepted the office and entered upon its duties. Mr. Cole is the Assistant Minister of St. Paul's Church, Cheltenham, near Philadelphia.

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THE Rev. H. Clinton Collins, M.D., in his last letter from Ichang, China, writes : "At our men's meeting last night 'we Chinese' decided to send out our own evangelist among the villages and have our own share in the Master's work. They are very pleased to do so."

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THE Rev. Sidney C. Partridge writes from Wuchang, by last mail : "You will have seen in the papers various accounts of the great changes that are passing over this ancient empire and opening the way for the preaching of the Gospel. We are making history very fast. The very latest is the edict of the emperor doing away with all the unnecessary temples in the empire and converting them into schools ! I rub my eyes and wonder whether I am really living in the age of Aladdin's lamp ? All this means more to be done—more funds, more men, more women, more faith, more prayers."

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THE Rev. Charles H. Evans, of Tokyo, Japan, has remitted from the foreigners (American and others) worshipping in the cathedral at Tokyo, and their children, about \$170 during the past year, and writes : "Our congregation at the cathedral is somewhat changing in its composition, I think. Originally I suppose it was very largely composed of the families of missionaries, but now at least half and sometimes two-thirds of the average congregation of sixty or seventy come from homes unconnected with missions. The importance of ministering to such a flock of our own people in a strange land is perhaps greater than people generally consider."

# DOMESTIC MISSIONS.

## FORM OF BEQUEST TO DOMESTIC MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

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### ALASKA.

#### FROM LETTERS AND REPORTS.

A RECENT business letter from Bishop Rowe dated Anvik, July 20th, concludes: "The missionaries are all very well. The work continues satisfactory. I spent two weeks or more in camp with 300 Indians at Tanana and had a very encouraging work."

We give three extracts from Dr. John B. Drigg's letters:

The year that is drawing to a close has been one of rather more excitement than usual. Yet everything has progressed smoothly at the mission. Much to my satisfaction, the people continue showing an interest in our Sunday services by coming in goodly numbers each week for worship. Although the attendance was not quite so large this winter as in the previous one, yet each Sunday I was sure of a good gathering, usually between fifty and seventy-five.

Many of the natives are away, having gone long distances—even to the eastward of the Mackenzie river—in search of deer, it being a serious question at Tigara, where they will procure the skins they require for clothing. Only thirty-five deer were killed in this neighborhood last season. Another serious question was the scarcity of drift-wood, a very scanty supply having been cast on the beach since the summer of 1890-91. Happily, it is a question that has been satisfactorily solved by the discovery last summer of a very good quality of coal at *Capaloah* (Cape Dyer). The mission mine is somewhat over twenty

miles from the mission in a direct line, but the course pursued by the small boats along the beach in bringing the coal home, increases the distance to over thirty.

The difficulty of getting the water supply, which has always been a trial to the mission was removed last summer by finding close by my new home a spring of water just under the surface of the ground. The bed of the spring rests in perpetual ice, so I can enjoy the coldest of ice-water during the warmer months.

At school there has been about the usual attendance, the average being forty a day up to the present time. In other seasons of the same length the average was about four more; the difference this year being caused by my cutting off a number of names among those who did not seem quite old enough yet to pay proper attention to their studies. Among the Eskimos the period of infancy is much more prolonged than among those living in the warmer latitudes. The intermediate stage of childhood between infancy and maturity is short; the girls marrying early, while the boys become hunters and make their daily excursions in search of game.

I have introduced in the school-room the writing of compositions, choosing local subjects with which the children were familiar, my object being to improve them in the method of expressing their thoughts in the English tongue.

POINT HOPE, May 14th, 1898.

On account of the extra large demand for men, women and children to man the whaling canoes this spring, I closed the school on the first of May, intending to open again in June, but some of the crews are yet out; so I will not reopen until next fall.

On my first arrival here, twenty crews were considered a large number, but this spring seventy went out. The whaling season has been a failure; only one small whale being taken near the village, and the meat from that was mostly lost through a change of wind and the crowding in of the ice. Another very small whale was taken at Cape Thompson.

All the *caches* are empty, and there is but small chance of the villagers being able to fill them during the brief sealing season that yet remains. I am afraid the people may see some very hard times next fall.

POINT HOPE, June 18th, 1898.

On the afternoon of July 16th a small "speck" appeared in the distance, which proved to be the "Bear." It was the first arrival of the season, and on the following day I received the painful information of the death of Dr. Langford and Bishop Rulison. It is a great loss to the mission work in which they were both so deeply interested.

In reading Dr. Langford's many articles during the past, I have been impressed by the wonderful zeal he displayed in bringing the subject of missions before the Church. Undoubtedly he is now at rest where he can view spiritually the many missions that had so largely occupied his energies and heart.

POINT HOPE, August 11th, 1898.

The Rev. L. J. H. Wooden, under date of August 19th, writes as follows: "Our stay of one week in Tacoma was made very pleasant by Bishop Barker and the clergy there, as also by Dr. and Mrs. McCutcheon, of the Fannie C. Pad-dock Memorial Hospital. It gives me pleasure also to mention a stay between trains at Portland with the Rev. J. E. Simpson, of St. Mark's Church and the Good Samaritan Hospital, who is assisted in mission work by a brother, the Rev. Edmund Simpson.

"The town of Skaguay is quiet, but a vast business is done, notwithstanding this fact. Many steamers and barges unload here, and as I sit at my window, looking out upon Mount Dewey, and other peaks partially shrouded with mists in the intermediate ground—now laid off and built up in miles of streets—an almost constant stream of pack-horses is seen passing out, carrying hundreds of tons of the most varied cargo to Lake Bennett, where it takes the boats, some of it to the already far-famed Dawson City and Klondike, but much of it to the new 'diggings,' which are now being heralded to the outside world, viz., the Lake Atlin gold fields. These are only a few miles from Skaguay, although reached at present by a roundabout course of more than a hundred miles, and have caused a general stampede from all the surrounding country. While as a city this place was somewhat overdone during the rush, it is now settling down to more staid habits. The elements of permanency are certainly to be found here, as well as the cabins and primitive marks. Here are some of them: A bank; a daily, as well as weekly, newspaper; expensive water-works, leading the water from Dewey Lake in the mountains; an electric light plant; the telephone; four immense wharves, with plank roads running from tide water to the city; and last, but by no means least, the Pacific and Arctic Railroad, which is now running cars for construction purposes, and the accommodation of tourists and travellers for a few miles up the canyon. The contractor, Mr. Henry, who is a man of determination, has declared his intention to build across the summit in time to eat his Thanksgiving dinner on the other side; specifying that his turkey should be roasted in the locomotive engine, standing by his side, and that four car-loads of visitors should be carried over the mountain to dine with him."

Dr. James L. Watt, under date of July 24th, writes of his arrival in Circle City as follows: "I arrived here July 20th, having met Mr. Prevost and Mr. Chapman, and found both quite well. The Bishop I did not see, as we passed each other at 3 A.M. on the river. . . . I am stopping with Mrs. Prevost. The

hospital has four patients; this winter will see us overcrowded, as we have no more beds and a very small building. I was sorry to have spent so much money for drugs and instruments, but even now I am short on many things we will need very much. I was very seasick for four days and the rest of the trip was cold and rainy; we saw the sun set once. . . . I held service twice to-day at the request of Mrs. Prevost. I have also been treating some of the Indians."

Miss Bertha W. Sabine also writes from Anvik, July 25th: "Just now we are enjoying the yearly visit of our good

Bishop, who will carry our news in person this fall. It is always our festive time when he comes, and when he goes we begin to count the time until he will return. Our new matron also arrived this week, but just now the girls are away on their summer vacation. Plans are going on for enlarging our house soon, so that we may take in a larger number.

"We have had a very busy and a very happy year. . . . Some of these days, years hence, I may come and tell face to face whatever has been left out by pen."

## ELEVENTH ANNUAL REPORT OF THE MISSIONARY BISHOP OF NEVADA AND UTAH.

My report for the past twelve months does not show any marked aggressive movement. We do well in these days, amid the difficulties which surround us, to hold our own. Yet we have done something more than this. We have strengthened our position in a number of places, and, although this field is peculiarly hard and trying, we feel encouraged in the work.

### NEVADA.

In this state we have one less worker this year than we had at our last report. I am sorry that I have not been able to keep an itinerant missionary in the state. Such a man could profitably visit many of the small towns and agricultural districts where we are not able to maintain regular services, with good results. It grieves me to see so many young people growing to maturity whom I am unable to impress with the Church's teaching. We are doing all that we can. The towns of the state are very, very dull. With the possible exception of Reno, none are growing, and Reno grows by removals from other parts of the state. At Reno the Rev. Samuel Unsworth maintains the work; he gives instruction at the State University in Latin and Greek. The Rev. James B. Eddie is the rector at Carson, and is greatly beloved by the entire community. He is a very strong man, and works his parish most vigorously. I do not hesitate to give it as my judgment that no man could do more for the work at Carson than does Mr. Eddie. The church property is

now entirely free from debt, and is without doubt the most beautiful church property in the town. At Virginia, Gold Hill and Silver City, the Rev. W. H. Stewart has lately taken hold of the work, and very encouraging reports come to me with reference to his work. On June 1st, after four years of work, the Rev. George C. Hunting resigned this work. It was his first charge, and he acquitted himself most admirably. It was a difficult post for so young a man to fill, but he did it most efficiently.

At Wadsworth the Rev. T. L. Bellam continues faithfully at his post of duty. In addition to Wadsworth, he has the oversight of the Indian work on the reservation some seventeen miles away. He has a strong hold on the affections of all who know him. The Rev. Richard Mercer has had a successful year at Austin, where our services were resumed two years ago. We have here a most efficient mission committee; I never saw laymen take more interest in the work than they do. Their business methods are first-class; it is a pleasure to visit them.

The church at Belmont is under Mr. Mercer's care. It is ninety miles away, over a rough road by stage. Mr. Mercer has visited the place two or three times the past year. There are only thirteen families in the town, and two or three of these are contemplating removal. The Sunday-school is maintained. The church at Elko was vacant for a portion of the year. On May 1st the Rev. A. Miller, from Western Colorado took charge. I had expected that a

rectory would have been built at this point before this time. Plans are being considered now, however, and the house will, no doubt, soon be built.

Down in the south-eastern part of Nevada, at Delamar, is the Rev. W. T. Snead, a young Deacon, hard at work. The first thing which confronted him when he began his work was a debt of nearly five hundred dollars upon the church. That has long since melted away, not by begging, but by the efforts of his own people alone. I wish some of the young Deacons who have nice, easy positions, could look in upon Mr. Snead and see him in his isolation, four hundred miles away from his nearest brother clergyman, never complaining, but always at work with an eye single to God, and having the love of souls before him. All honor to such a man! God bless him in his work! No men in my jurisdiction have had such hard and lonely work as he and the Rev. Mr. Vest, late missionary among the Ute Indians.

#### INDIAN WORK

Our Indian work continues to grow. That among the Utes inaugurated by the Rev. George S. Vest, and which he has just relinquished, is being carried on by a layman, Mr. Milton J. Hersey, whom I expect to become a candidate for Orders. Mr. Hersey has had a wide experience in Indian work, and I shall expect to see our work advance under his care. Two ladies from Virginia have been valuable helpers in this work during the past two years. Miss Sue C. Garrett and Miss Lucy Nelson Carter have put their best energies into the work. I cannot report the result of their work in statistics. We have not yet reached that point. A few have been baptized; there will be others this coming year. Miss Marion Taylor, among the Piutes in Nevada, has a most interesting story to tell. She does need an assistant very much, and I trust that some one may be had in the coming year.

#### UTAH.

Utah continues as it has for more than a year past. With difficulty we have maintained our work. Mormonism has as strong a hold as ever; indeed I am not sure but that it has a stronger hold. It is most aggressive in its methods. Many hundred missionaries are at work in all parts of this

country, and here at home they are wide awake. Our own relations with them are very kindly. We are here to contend for the Catholic faith, and to teach all whom we may reach "the better way."

In Salt Lake City the Rev. J. B. Halsey continues his hold upon the people, and is strengthening the work he is doing. He needs a helper; I wish that I could in some way provide for him. The Rev. Ellis Bishop has come with the experience gained in Calvary Church, New York, to succeed the Rev. Mr. Ridgely at St. Paul's Chapel. He enters upon the work with enthusiasm, and is most cordially welcomed. We have given the Rev. Mr. Ridgely to the work in China. He has spent some eight years in this jurisdiction and has done a most unselfish work. His patience, faith, and courage have been an inspiration to all who have come in contact with him. We regret his departure. He is a natural teacher and will be a distinct gain to the work in China.

The Rev. Mr. Maison continues his work at Ogden. It has been hard work indeed; the parish has suffered greatly from removals; few people are coming in, and our gains from the population are small, of course. He has done well in his work and is to be commended for his earnest efforts. Nowhere are the evils of a divided Christianity seen more clearly than in a field like this. There are too many denominations in the field. Well may we pray, and that most earnestly, that the divisions in the ranks may be healed. The Rev. G. C. Hunting is our general missionary in Utah, and is caring for Provo, Eureka, Park City, Logan, Layton, and all the scattered sheep in other places. Park City has suffered a great loss in the destruction of the church and rectory by fire. The property cost \$4,000, and of this amount the people provided all but \$300. Most of the members of the church lost all. Under these circumstances it would seem right to help them rebuild in a very cheap way.

#### ROWLAND HALL.

Our diocesan school has had an excellent year. It enrolled nearly 170 pupils. It is a splendid work and should be maintained at all hazards. I am more and more persuaded of its importance as a factor in our missionary work. It is a heavy burden upon me; I

should have more assistance in carrying it on. The Congregationalists are making an effort to raise \$100,000 to supplement an offer of \$50,000 from one person, to aid their school, which for several years has not had one-fourth of our attendance. Fifty thousand dollars would give us the room we need to care for a large increase of pupils, and would give us an endowment of \$25,000 in addition. It does seem a pity that such a school as this should be compelled to struggle on as it does. I plead with the Church to give me at least the necessary additional accommodations for our growing work.

#### ST. MARK'S HOSPITAL.

The hospital has made a great advance this past year. It has cared for nearly eleven hundred patients in the past twelve months. The Training-school for Nurses numbers more than twenty pupils. The medical staff is composed of a number of strong men who minister to the physical needs of the patients. The Rev. Mr. Wallace is still the efficient superintendent. He holds a daily service in the chapel, and administers the Holy Communion every Sunday and holy days. He is a very busy man, as well as most efficient, and his work is as truly missionary as that of any man in the field. We are trying to remove \$8,500 of our mortgage debt. With this out of our way, we could do more work. I have made an effort by means of letters to secure some aid in this matter. Forty-five letters have brought us \$450, for which we are very grateful.

Within a few weeks we have organized under the statistics of the state, a corporation to hold titles to church property here in Utah. It is a carefully organized corporation, which will act simply as a trustee to hold money or real estate in accordance with the terms of the gift for any parish, mission or school in Utah. It will be a great relief to me personally, and it is a good thing for our work. The Bishop is *ex-officio* a member, and two members are to be chosen by the convocation at each annual session.

It is with a feeling of great satisfaction that I report that every parish and mission have made a contribution to the general missionary work of the Church during the past year. The amount as reported by the

Board was \$836.37 to August 1st, 1898. For the year ending, August 31st, 1897, it was \$910.25, and for 1896, \$925.76. The figures thus given seem to show a decrease for the past three years. This is not the case. The difficulty arises from our method of collecting the statistics. While we have not done all that we should, it is a satisfaction to know that so much has been accomplished. With the coming of better times we shall do more.

I am especially grateful to the friends who have stood by me in the work. They will never know, perhaps, how many anxieties their gifts and encouraging words have dispelled. I have endeavored to be a faithful steward in expending what has been entrusted to my care. I append a statement of receipts and expenditures.

The receipts for missionary work for the year ending August 1st, 1898, were as follows: Balance on hand, August 1st, 1897, \$1,182.68; received from New York, \$1,058.21; Pennsylvania, \$1,944.75; "Anonymous," \$993.33; Massachusetts, \$827.50; Utah, \$559.47; Albany, \$432.54; Western New York, \$343.25; Newark, \$300; Washington, \$230; Michigan, \$278; Nevada, \$239.83; Board of Missions, \$275; Connecticut, \$225; Chicago, \$151; Maryland, \$115.43; Delaware, \$124.51; California, \$117.40; Central New York, \$102; Long Island, \$102.11; Pittsburgh, \$76; Southern Ohio, \$74; Central Pennsylvania, \$42.15; New Jersey, \$35; Rhode Island, \$35; Milwaukee, \$35; Missouri, \$21; New Hampshire, \$8; West Missouri, \$5; Lexington, \$5; "borrowed," \$1,390.50; total, \$11,328.66.

The expenditures were: Paid for Rowland Hall, \$2,015.40; debts, \$1,263.17; missions among whites, \$1,181.80; missions among Indians, \$696.50; hospital, \$840; Western Colorado, \$757.40; travelling expenses, \$259.05; Domestic Missions, \$179.48; Bishop's House, \$153.36; church rectory debt, \$327; interest, \$420; insurance, taxes, repairs and incidentals, \$1206.19; balance on hand August 1st, 1898, \$2,029.31; total, \$11,328.66.

With devout thanksgiving to Almighty God for all His goodness in the past twelve months, we begin the work of another year.

ABIEL LEONARD,

Bishop of Nevada, Utah and Western Colorado.

## MISSIONARY INTELLIGENCE.

ASHEVILLE.—On Wednesday, August 24th, St. Bartholomew's Day, Bishop Cheshire consecrated the Church of St. John the Baptist, near Hendersonville, North Carolina. He was assisted by the Rev. Thomas C. Wetmore, missionary-in-charge, Archdeacon Joyner, of South Carolina, and the Rev. R. M. W. Black, of Flat Rock, North Carolina. This church is situated on the crest of the Blue Ridge mountains, in a large settlement of mountain people. It is an encouraging illustration of what may be accomplished by vigorous, persistent work, in a short space of time. Three years ago, it was but a hope in the hearts of the missionary and a very few in that community who were attached to the Church. The surroundings are such as are most forbidding to those who dream of an ideal Christian community. Ignorance and prejudice have held their own, and our Church and this sort of people have regarded each other with mutual distrust. Now, in so short a time, there stands a neat little house of prayer, and eight communicants, and a good will toward us which is a promise of great possibilities. It is the result of tact, patience, and perseverance on the part of the missionary and his friends. The chapel is a very neat and churchly edifice, a sermon in wood; simple, to be sure, but with every necessary accessory, seating about one hundred. It is full at every service, and sometimes over-full. The altar was made by the hands of the missionary, out of native wood, and given by himself and wife as a thank-offering on the fifth anniversary of their marriage.

The establishment of this mission is a distinct admonition to every faint-hearted missionary. To those standing in inert dread of the disposition of the people hereabout, and such like everywhere, this achievement would have seemed an impossibility three years ago. A man of the community, a Baptist, gave the lot, and friends of the missionary, observing his earnestness, gave the means, and, from the vantage ground of the present, behold the future! In addition to all this, and really most promising of all, is the fact that hard by the church stands,

almost completed, a school-house. There is to be that greatest nursery of the faith, a mission school, just as soon as it can be established. Thus shall we have a station in the heart of these mountains which will not, cannot be stationary. The light will spread out its rays into further regions, and the accomplishment will be a thing to rejoice in for our Lord's sake, as well as to "strengthen such as do stand, and to comfort and help the weak-hearted" among those who are honored with the task of "preparing the way of the Lord."

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DELAWARE.—In the Bishop's Letter department of *The Delaware Churchman* for September 15th occurs the following statement: "I have been notified that the late Miss Ellen B. Jefferis, who died in Toronto, Canada, in July last, bequeathed to me the sum of \$1,000, to be expended for Church purposes, as I may deem best. This is a very gratifying piece of intelligence, not only as giving me some measure of relief from the constant anxiety about our financial needs, but also as testifying to a remembrance of the blessings received from the Church by one of her faithful children. It will be nearly a year before the money can be paid over, and I will await that period before determining how it shall be distributed. Dear reader, have *you* made any similar provision in your will? If not, I pray you to follow this good example."

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EASTON.—The Rev. Oliver H. Murphy reports that the parish of Coventry has recently been divided, and a new parish organized and admitted into union with the diocese last June. The new parish includes all that section of Somerset county known as Asbury and Crisfield election districts.

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IDAHO.—The third annual convocation of the Missionary Jurisdiction of Idaho was held at St. Luke's Church, Weiser, commencing on the evening of Wednesday, August 3d, and lasting three days. Nine clergymen with Bishop Talbot were present. The clergy represented about fif-

teen parishes and mission stations. The presence of the Bishop and so many ministers was a favorable indication that the gathering would be interesting. At 8 P.M. the church bell announced that the preparatory service of the convocation would shortly begin, and soon the prettily decorated church was comfortably filled with clergy and laity to engage in public worship and listen to the convocation sermon. The discourse was delivered by the Rev. P. Murphy of Pocatello. It was based on Rev. ii., 2, uniquely divided and forcibly applied to clergy and laity alike. Indeed, the sermon was the keynote of the whole session. Every heart was so attuned by it that not a discordant sound was heard. Business sessions were held Thursday and Friday; Saturday morning the Bishop administered the Holy Communion. Afterward, the standing committee and the committee on trust funds for the year 1898 were reappointed. At noon the convocation adjourned.

KANSAS.—Bishop Millspaugh writes: "Four hundred miles across the state on the Santa Fé railroad to Liberal finds you still in Kansas. At this place the cattlemen come from a hundred miles south from Texas and Oklahoma, and a hundred miles west from New Mexico and Arizona for supplies. Here the Rev. Dr. Krum, a missionary of the General Board, had arranged for a visitation of the Bishop and 'rounded up' the candidates for Confirmation from fifty miles around. Five was the number that could get away from the care of the cattle; others had been hopeful up to the last moment. The Bishop confirmed and celebrated the Holy Communion at night, according to the rubric of common sense. The people were to go back eight miles on the return after the service. He gave them encouragement in the sweet words of the Gospel, and promised to come to them again."

NEVADA AND UTAH.—The general missionary of Nevada and Utah, the Rev. G. C. Hunting, writes that in Logan, Provo, Eureka, Payson, Silver City, and Mammoth, Utah, the work is prosperous, and that the Church is steadily gaining in numbers and influence in those places.

NORTHERN CALIFORNIA. — The Rev. George H. Jenks, M.D., has recently reported that in Amador county there are several towns—Jackson with a population of 3,000; Sutter Creek, 2,500; Ione, 1,500; Amador City, 1,000; and Plymouth, 500—busy and thriving centres of mining industries, in which, for the past thirty years, no Church services have been held until recently. Dr. Jenks attributes the cause to the isolation of the county, and to the lack of money and men for the work. At Jackson the services of the Church are held every other Sunday in the Masonic Hall. At Sutter Creek the services are held every other Sunday, and also in the Masonic Hall. At Ione services are held once a month in a neat church edifice which formerly belonged to a Baptist organization now defunct.

OHIO.—At the tenth conference of Church Workers among Deaf-Mutes, held at Trinity Church, Columbus, Ohio, July 27th and 28th, the following preamble and resolution, presented by the Rev. A. W. Mann, general missionary of the Mid-West mission to Deaf-Mutes, were adopted:

"WHEREAS, Our Saviour has plainly expressed His wish that 'all' Christians be 'one,' instead of many disunited, unharmonious bodies; and the Apostle Paul exhorts strongly against 'divisions,' and being 'carried about by every wind of doctrine,' instead of 'standing fast in one spirit, with one mind, striving together for the faith of the Gospel'; and the Psalmist says: 'Behold how good and how pleasant it is for brethren to dwell together in unity'; and

"WHEREAS, figures clearly show that deaf-mutes are too few for denominational divisions; in other words, they are not able, socially and financially, to bear 'division'; and

"WHEREAS, their peculiar situation in respect to spiritual care is not rightly understood generally; and

"WHEREAS, experience shows that one Church can very well attend to their spiritual needs at much less expense; and at the same time save them from the confused teachings of a divided Christianity; therefore,

"Resolved: That the time has come for public expression on this most important

subject, with the object of directing attention to the fact, attested by experience and observation, that unity is better for our deaf-mute brethren than a state of division with all its weakening effects.

"We believe that this fact will be fully realized at a no distant day by Christians of every name. Better by all means that the realization come before the many lines of division have been drawn among them, and return to unity thus made difficult, if not impossible. 'Prevention is better than cure.'

"After all that is known of the evils of a fragmentary Christianity, is it not our part and duty to hope, pray, and labor, that our deaf-mute brethren may be spared the infliction, and thus be permitted to enjoy, undisturbed, the unity and harmony under the Prayer Book system that has been theirs, by God's blessing, these many years?"

OREGON.—The venerable Bishop of Oregon writes us at the close of August: "I am just turning my face homeward after a long and laborious journey on the southern coast of Oregon with your good missionary, Horsfall. I consecrated a nice church for him on Sunday at Coquille City, which makes the fifth church I have consecrated for him in this field, in the last nine years, in the two counties of Coos and Cunny. We had neither local name nor habitation on all this southern coast when he came here. And now let me take a minute to tell you something more of the difficulties we labor under in this field. Sects of every name swarm here, and yet we have a larger membership than any one of them, and as many as three or four of some of them. Their preachers, supported by eastern missionary funds, come and go constantly; and not one in the whole field has remained at his post half as long as Mr. Horsfall has been at his. . . . Is it any wonder that we who have been sent by such a rich and powerful Church as ours is to lay her foundations in this vast empire—empty handed, with neither half the men nor half the money needed—are weary and heavy of heart over our work? My thirty years of work are not without some gratifying results, but how I mourn the lost time and neglected opportunities that can now never be recalled

and never be repeated. My successor will see them and mourn over the sad failures of my work; but I could not make brick without straw, and there were none to go forth into the fields to gather it for me, and so the work was not done, and I must bear the blame and reproach."

SOUTH CAROLINA.—At a recent meeting of the diocesan board of missions of the Diocese of South Carolina the following preamble and resolutions were adopted: "Whereas, the venerable archdeacon of the Colored work in this diocese, the Rev. E. N. Joyner, is effectively prosecuting his important work under the direction of the Bishop, to the upbuilding of the Church and to the elevation of the Colored people in the transformation of the moral character and their general improvement in the elements of good citizenship, therefore,

"Resolved: That we recognize the importance of this great work, and are lovingly interested in its success.

"Resolved: That we assure Archdeacon Joyner of our affectionate prayers for his continued success in his work, and our hearty sympathy with him in all his loving labors."

WYOMING AND IDAHO.—Bishop Talbot visited Lander and the Indian Agency on Saturday, August 20th. During his visit he preached and confirmed a class at Lander, and preached at Fort Washakie the same evening. He also administered the rite of Confirmation, preached and celebrated the Holy Communion on St. Bartholomew's Day at the agency, and in the evening made an address in the Arapahoe church. The Rev. R. M. Hardman, who was recently ordered Deacon by Bishop Talbot in Idaho, comes to us from the Methodists, with whom he is still on the most cordial terms. Mr. H. Gordon Monro has left his charge at Green River in order to enter the General Theological Seminary in New York city. The Rev. G. W. G. Van Winkle has been appointed to Rock Springs, and Dr. Wilcockson to Sundance, Wyoming. On his return from the Indian Agency on Friday, August 26th, Bishop Talbot held a special service at Rawlins and confirmed a class of seven adults.

# FOREIGN MISSIONS.

## FORM OF BEQUEST TO FOREIGN MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added : For work in Africa, or China, etc., etc.

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## ANNOUNCEMENTS.

*China.*—At the meeting of the Board of Managers on September 20th, the date of the resignation of Dr. Edward M. Merrins, which had already been accepted by his Bishop, was fixed for the first of November.

—At the same meeting the appointments by the Bishop of Shanghai of Dr. Robert Borland, Mr. William H. Gallinger, and Miss Annette B. Richmond were formally approved and the necessary appropriations made. The first and last mentioned took effect immediately ; that of Mr. Gallinger is to date from his receiving his degree in medicine in October. He is the son of the United States senator from New Hampshire.

*Japan.*—The Right Rev. Dr. John Mc-Kim, who, accompanied by his daughter Bessie, sailed from Yokohama by steamer "Belgie" on August 6th, arrived at San Francisco on the 22d of the same month. Stopping at several places *en route*, he reached New York on the 19th and was

present at the meeting of the Board of Managers the next day. He is proposing to return soon after the General Convention.

—The Rev. C. F. Sweet and wife, who embarked at Boston for Japan *via* England on the 30th of June, arrived safely at Kobe on the 2d of September. Their passage was a pleasant one, save for a heavy monsoon in the Indian Ocean and a slight typhoon near Hong Kong.

—Some months ago the Board at the request of the Bishop of Tokyo granted a summer vacation to Miss Emma Verbeck after years of faithful service. She sailed from Yokohama by the steamer "Belgie" May 21st, arriving at San Francisco June 7th. She has spent the time in California visiting relatives and friends and making missionary addresses as opportunity offered in San Francisco and elsewhere. She is proposing to sail on her return to duty on October 11th.

## AFRICA.

### FROM REPORT ON HOFFMAN STATION AND GRAWAY.

In presenting my report for the past year I beg to state that until last June my pastoral charge continued at Graway; then the work was faithfully carried on with the assistance of lay-readers, catechists and teachers. In October last year, owing to the vacancy caused by the death of the Rev. H. C. N. Merriam, I was placed in charge of St. James's Parish, Hoffman station, but still reside and administer the Sacraments at Graway. At the beginning the work here was going on tolerably well, with little

interruption; but the extra exertions in Holy and Easter weeks have broken me down; consequently I was compelled to arrange with the Rev. Mr. Cummings to officiate at any occasional services when I was not able to be present.

Since my incumbency I have baptized fifteen persons, attended one funeral, had six marriages and presented three for Confirmation. I have visited Graway on the second Sunday of every month, except when prevented by illness, and baptized three and admitted two to Holy Communion. I have also visited Ashtonville, one of the farming settlements up the Cavalla

river, and there baptized three adults and two infants. This station needs my occasional visits to administer the Lord's Supper; but I cannot say whether I shall be able to make them. God only knows.

I regret to state that the work here, especially that of St. James's Parish, is suffering for lack of clerical services which, with my feeble health, I cannot meet. May the Lord give me health and strength to give my quota to His great and glorious work! "Pray ye therefore to the Lord of the harvest, that He may send forth laborers into His harvest."

O. E. H. SHANNON.

#### FROM REPORT ON BUCHANAN STATION.

At our best we have done but little compared with what has been effected for us by our kind Heavenly Father.

But He has intrusted to our care the great work of preaching the Gospel, administering the Sacraments, and leading men to the high position of truth "as the truth is in Jesus," and we would be unworthy of what is involved in the acceptance of the invitation and commission—that acceptance made at our baptism and ratified at our confirmation—if all our work were not approved by God, and all that our reports say not what really is the case. The report of this station comprises things actually done, and done with all the nerve and the ability that God has accorded me; and I believe those associated with me in the work here have their eyes wide open to our great responsibility as stewards.

St. Andrew's and St. John's are what might be called in this parish the centres of Christian light and holy influence to the four other places where the sweet story of the Saviour's love is carried by the catechist, Mr. Harris, the lay-reader and day-school teachers, Messrs. Scott and Davis and myself. My prayer to God is that we may have all needed for this centre of operation to insure success.

#### BOARDING-SCHOOL.

The need of a boarding-school so frequently asked for cannot be too greatly emphasized. It would be one of the levers in the work that cannot be dispensed with. It would aid in commend-

ing the work to the heathen most powerfully, and it also would show the idea of the Church in a most tangible manner. I need not mention at length the zeal of the parishioners. The Bishop has voiced their life and deep interest in the extension of the Gospel in his recent report touching the Bassa district. It is indeed true that I have loyal Churchfolk in my care, although weak in numbers; to advance the work is their delight.

#### WORKERS.

Messrs. Harris, Scott and Davis are a real help; I could not well succeed without their faithfulness. Lay-reader Reffell and acting superintendent J. D. Jones, of St. John's Sunday-school, give great force to the services at the chapel, Lower Buchanan, while Mr. Harmon of St. Andrew's puts life in its school.

The Sunday-schools are simply lively. They are also the "back-bone" of the station, pecuniarily speaking. To them we look, in conjuncture with the Woman's Auxiliary, to tide us over the wide stream of current expenses. The superintendent of St. Andrew's is to be commended for unbounded energy. He is broad-minded and makes no little sacrifice to push on his school. Through his earnestness we have the stained glasses before mentioned, and he also offers \$50 annually toward the day-school teacher's stipend whenever we begin work at Edina where he lives.

The rolls of both schools show 123 scholars connected with them, quite an addition since the annual report of 1897. A bell has been donated to the parish by St. Andrew's Sunday-school which is used for secular purposes, calling the pupils of the day-school, the members of St. Andrew's Missionary Brigade, the Woman's Auxiliary, Junior Auxiliary, and the Sunday teachers to their respective meetings. Formerly the church bell told them when to come; but, in my opinion, the bell of the church ought to be rung only when service is to be held in the church. It can be said to the credit of the teachers of both schools that they demonstrate real concern in the welfare of their respective schools, and are doing all they can to advance Church work. Twenty-one ladies and

gentlemen, including the rector, make up the teaching staff.

#### DAY-SCHOOL AT THE KROO VILLAGE.

This school is the outcome of the interest of the congregation in missionary work, and their readiness to promote the same to the extent of their power. The support of the teacher is met by them. Since its beginning, May 2d, I have visited it twice, and am greatly encouraged. To see the heathen children sitting orderly in the school-room, and hear them reciting the alphabet, Lord's Prayer, Commandments and Apostles' Creed is very inspiring. Their garments were made by the Woman's Auxiliary, and sent to the teacher. Books give us much concern, and I hope some may be got for us. Surely our effort to bring God's Kingdom into the hearts of these children and their parents will be appreciated by the Church at home, to the effect that she will uphold our dear Bishop Ferguson, who is trying to convince non-conformists here that the Church means to be the potent factor in the evangelization of the world on the line of the Apostles. Twenty-five scholars attend the school, all heathen.

#### THE PARISH SCHOOL.

The parish day-school was reviewed in the presence of two of the officers of the Church, spectators, and myself. Of the fifty-one pupils on roll, twenty-five were in attendance. The progress of the scholars for the term did not come up to my expectation. This school will never do the good to the Church that we desire. Real work for the Church can only be accomplished by a boarding-school. There are so many heathen people around us that could be reached through their children, and then we could vouch for the teaching of our Prayer Book. I have authorized the teacher to drill the pupils in it. It is my intention, if ever we get a boarding-school, to teach some branches—Prayer-book, moral philosophy, Scripture, Hebrew and Greek. That will be an inducement for young men to come to it, and we shall then have an opportunity to send the Church's doctrine home. A felt need just now is an organ for the school. Please speak for one for us.

#### EVANGELISTIC WORK.

The work among the heathen receives close attention. All of the workers take part in it. No doubt we shall reap a great harvest. Mr. Harris, the catechist, reports 135 services and addresses conducted and delivered. The unfortunate prisoners are not neglected in our work of love. All that we can do to make them know about the Cross of Christ is performed. They show much appreciation for our concern in them. May God bless the seed sown there with careful, loving hands!

#### WOMAN'S AUXILIARY AND OTHER SOCIETIES.

Too much cannot be said about this organization. The women seem to have noted the fact that the society involves work on Christian principles, and they *do* work. Besides other help which they give the parish, the old vestry-room of St. Andrew's has been pulled down and a neat new one erected in its place. The material is durable African lumber, excepting the roof, which is corrugated iron. Over \$125 has been spent on it. The ladies intend to make a finished thing of it. When it is wholly completed I will report what it has cost them.

St. Andrew's Missionary Brigade and Junior Auxiliary are still in existence. Great hope for the parish is centred in the boys and girls of these societies. They are being tenderly led by their teachers.

#### STATISTICS.

The amount contributed is \$246.88 for the year under review. Public services held, 279; Holy Communion celebrated, 29; sermons preached, 106; exhortations delivered, 134; marriages, three; baptisms, 17; deaths, four.

R. C. COOPER.

Superintendent.

#### ST. JOHN'S MISSION, CAPE MOUNT.

Under date of June 30th Miss Lulu Higgins writes: "We are most thankful to tell you that we are keeping up wonderfully during the 'rains.' I have not had a severe attack of fever, only some

slight touches that have not really laid me up. Miss Woodruff had a week in bed, and we were a good deal troubled, fearing a repetition of last year, but she seems quite herself again. Miss Rad-

cliffe has had no fever, but is troubled with sores; and Miss Good is just having her first attack of fever, after a little more than three months here, but is not seriously ill as yet."

## CHINA.

### FROM RECENT LETTERS.

THE Rev. Mr. Partridge writes: "A most gratifying piece of news comes to us from this place (Nganking), which I hasten to send you—one of those things that comes upon us unexpectedly and cheers us all up greatly, because it makes us realize that, in spite of the many little outward backslidings, the main lessons of Christianity get a very firm hold upon the hearts and lives of our pupils. You remember that both Thomas Yang and George Wan, Boone School boys two years ago, entered the *Fu-tai's* new foreign school to teach English and science—well, they have both been dismissed for refusing to worship the Confucian tablet at the opening ceremonies. They were urged to do so in every way, but they positively declined even to nod their heads to it, so the governor sent for them and dismissed them, and with the dismissal has gone the loss of all the pay. This came to us first from outsiders, who say that it has made quite a sensation among the officials of Nganking, all of whom have heard of it. We have since had the story corroborated from within.

Dr. Henry W. Boone writes from Shanghai, July 30th: "We are having riots all over China, a rebellion in the south, and the Chinese Empire is going through a series of trials the end of which no one can foretell. Her only real hope is in the ever-increasing numbers who are turning to the Christian faith as a sure refuge in the time of trouble. The news comes that the United States have annexed the Hawaiian islands. When in Honolulu the other day I had every opportunity to see and find out about the place and the religious work which is going on there. I saw that, if our Church takes up work there, a wisely-conducted medical work

could be a very powerful means of reaching the people. There is a government hospital in the town, mostly for the use of foreigners. What is needed is a public dispensary, where the natives and others could come and obtain daily relief, at a nominal price (free to all very poor people)."

### REPORT ON THE ELIZABETH BUNN MEMORIAL HOSPITAL FOR WOMEN AND CHILDREN, WUCHANG.

Patients on admission are bathed, and during their stay (averaging a week) use hospital clothing and bedding, which they are expected to keep clean and tidy if able to do so. These people, as a rule, are much too poor for us to think of making any charge, either for food or treatment. The better class of patients prefer attendance at their own homes always; and rarely, if ever, call upon a foreigner except in emergency. Indeed, all requests to go and see a sick person are more or less emergency calls, and this is where the strain of the work comes in. The hospital and dispensary service, though often tedious, is easy compared with the outdoor work, for the best of the native houses are dirty, and it is a constant struggle to obtain clean or hot water, let alone anything else. Then, of course, there is one's anxiety for, and wrestle with, the crisis, whatever it may be, many times needing such prompt action that there is no room for thought of self, or race, or dirt or its consequences. Yet these people recuperate in a wonderful way, and seem to enjoy life as if good things were showered upon them, whereas they are terribly encumbered with all that is inimical to physical, or mental, or moral health.

### STATISTICS.

Dispensary patients (new cases, 3,150; return visits, 3,293), 6,443; minor oper-

ations in dispensary, 145; patients admitted to hospital, 50; visits made to patients' homes, 255; minor operations at patients' homes, 13; major operations at patients' homes, 8; total number patients treated, 6,748; total number operations, 166; deaths none, as against three last year.

That number of patients does not seem

many—not twenty a day, all the year round. Still it keeps me fairly busy, since I must be chemist and pharmacist, and, I might almost say, “bottle-washer,” too. Then again I sometimes go long distances, and that takes time, for chair travelling is slow at best.

F. MACRAE.

WUCHANG, July, 1898.

## JAPAN.

### REPORT ON ST. PAUL'S COLLEGE, TOKYO, JAPAN.

ST. PAUL'S COLLEGE comprises three distinct schools:

I. The *Senshūka*, or advanced course. In this there have been four students during the course of the term; but only two have been with us for the whole time. In one or two of the lectures, however, *e.g.*, my lectures on “Paradise Regained,” some students from the Divinity-school have come in as volunteers, so that the class-rooms have not looked quite deserted.

The question of abandoning this venture has been much before us lately. Our Japanese colleagues, to a man, all wish to have it continued, and so do several of our foreign clergy. I have hitherto been opposed to its continuance on the grounds of expense and of the severe strain which is already put upon our diminished force of workers. I have, however, come to acquiesce in the idea of continuing the *Senshūka* for the present at least, and hope to be able to report more favorably next quarter.

II. The *Chūgakko*, or St. Paul's proper. Since the receipt of the government license this division of the school has well-nigh doubled itself. We now number over 140 boys. Most of the new accessions are small boys in the lower grades of the school. These we may hope to be able to keep with us for some years to come. In connection with this department, we have had our daily services at the cathedral, with five weekly sermons: Two in the morning by Mr. Kobayashi, two by myself, and one on Friday evenings (this, like the Sunday services, is really a parochial, not a school service) by students in the Divinity-school.

Dr. Motōda, as chaplain, has held Bible-classes twice a week, and the boys connected with the *Senshūka* have also done a good deal of private evangelization. We have also had several lectures; among others, one from Bishop Awdry on “English School Life.” As a result of this work, we have had both catechumens and baptisms.

I may mention that it has been resolved to increase the school fees from 1.20 yen to 1.50 yen per month.

III. Kanda. Here we have over 120 students on the books; but the attendance is not at all good. I do not think the fault lies altogether with the students. It is almost impossible for the teachers to be regular and punctual, with a distance of three miles between their class-rooms. I am glad to see that our Japanese workers are becoming alive to the fact that if this department is to be worked as it ought to be it must have a distinct management and staff of its own. We are now agitating the question of appointing a man to superintend this school. That, I think, will be a step in the right direction. I have had Bible-classes twice a week in this department. I gave the instruction in English, and had a very fair attendance. Dr. Motōda also has done good work personally among the students, one or two of whom have begun to attend his services at Banchō.

We have had several meetings of a committee appointed to draw up rules for the regulation of scholarship students and exhibitions; but our deliberations are not yet concluded, though a good deal has been done. To my mind, an almost more important point for consideration is, to devise means for a student to help himself by his own industry

while studying. The Methodists at Aozama have a printing press, and there are students in Tokyo who pull *jinnrikisha* after school hours. We cannot begin too early in impressing on the students habits of pecuniary independence.

In conclusion, I wish to thank the Board for the liberal appropriation they have made to St. Paul's College for the coming fiscal year.

ARTHUR LLOYD,  
President of St. Paul's College.

#### FROM OTHER REPORTS.

The Rev. Isaac Dooman thus writes concerning his new work in Kanazawa, and also that at Fukui and Tsuruga: "In the province of Kaya—capital Kanazawa—the new work was begun in December. At first we rented a small house, and began morning and evening services on Sunday. The evening congregations have averaged about twenty, and have been quite regular. The morning service is mainly for Christians and those interested in Christianity. The work being new, we have advanced rather slowly and with caution, lest the opposition of the community should be kindled against our excessive zeal. After two months a Bible-class for men was opened on Wednesday afternoons. On Easter Day we opened our Sunday-school and about thirty-five children attended, and since have come very regularly. This Sunday-school is very encouraging to me, as it has caused the people in the neighborhood to look with more friendship upon us. Indeed, in a nation so jealous of foreign influence in any shape or form—religious or social—to send their children to us to be taught the despised religion is a great phenomenon to me, as I know something about the Japanese natal prejudices. On June 17th, a Bible-class for women was opened at Miss Suthon's house, and about ten were present. This short sketch completes our present organization at Kanazawa. Our plans for the future are quite extensive, and their realization depends completely upon the new building when it is finished. The Church has entered Kanazawa to stay. And I am glad to say that its benignant influence is being gradually felt; our

meetings are well attended and we have a large number of inquirers.

"The work for women is under the efficient superintendence of Miss Suthon, and her very able Bible-woman, Mrs. Machikawa. Mr. Obashi, the catechist helping me, is the ideal man for this important place. I want to state here that this report is intended to speak for all of my co-laborers, upon whose advice, wisdom and hard labor I have to depend always. I want to bear witness also that there is perfect harmony of ideas and plans between us, a fact which will contribute not a little to the future success of the work in this large city.

"We have twelve Christians connected with our Kanazawa—St. John's—church. Ten of these have come from other parts of the country, two were baptized since the opening of the work, and four catechumens received. I cannot help praising God for His everlasting mercies showered so bountifully upon us. About twenty miles from Kanazawa is the prosperous town of Kamatsu, of 15,000 inhabitants. Here we have two families under Christian instruction. The catechist from Fukui visits them once a month.

"Since the first of April I have taken the charge of Fukui and Tsuruga. Fukui, which is a large town of 45,000 inhabitants, is, in my opinion, the hardest place in Japan for Christian work. Besides us the Methodists (Canada), Presbyterians, and Congregationalists have missions here. Our catechist tells us that he cannot do anything until a house is bought, because no landlord will allow any public Christian meetings to be held in his house. For this purpose the Bishop has asked for \$600. I do hope the Board can grant it. All the other Christian bodies have been compelled to buy their places of worship. Fukui is a large and important town, and I am sure \$600 will not be lost in such a place.

"At Tsuruga for the last two years the work has been retrograding—according to the catechist's statement—from several causes. Mr. Ota is a very able and thoroughly Christian young man. He has decided to leave for America to pursue his studies some time in September."

Under date of July 12th Miss Martha Aldrich writes of the "outside" teaching she has been engaged in during the past year, having been released by Bishop McKim from her school duties at St. Agnes's that she might devote her entire time to it. She says: "The *Kodo Kwaè* has fulfilled its promise in the beginning of being in many respects a good place for missionary labor. The accommodations of the place, however, are very limited, so the work can be done only in a small way. The spread of the Gospel is of course the only end and aim of the instruction there, and the Bible and Christian doctrines are freely taught in all the classes, and the seed thus scattered abroad has proved in some instances to have fallen on good ground, it having already brought forth good fruit. Two young men were baptized about Christmas-time, and a class of four will be baptized next Sunday.

"Beside work in the *Kodo Kwaè*, I have had classes daily in my own home, and since the first of April have been twice a week to Gojo to instruct the policemen in English, this work being done with the understanding that it shall be accompanied by religious teaching.

"In May I was invited to teach English to the Kyoto Court—some fifteen—including the chief justice, clerk of the court, lawyers and students. The lessons are given at the house of the chief justice, and his wife bears me company during the time, and afterward entertains me cordially in her family.

"By invitation from the catechist at Otsu, I am asked to speak at a meeting of the *Fugui Kwai* there. It is settled that I go there regularly once a month, or twice, if I can, to work among the women, and I trust I may be able to do similar work also in other adjoining stations."

## HAITI.

FROM LETTER OF BISHOP HOLLY.

LAST Saturday's mail, arriving here that day from the northern part of Haiti, brought me an interesting letter from Dr. Alonzo P. Holly, then at Fort Liberté, where he was prosecuting his itinerant medical mission, to which I refer in my last annual report.

He is also an authorized lay-preacher of the Church in this jurisdiction. As such he was invited to preach in a Baptist chapel, that has been constructed there principally for the use of British West Indian subjects, who are employed to cut logwood for exportation. He preached in that chapel on Sunday, August 28th.

In the morning he spoke in English to the usual congregation of worshippers. But in the evening he spoke in French at a missionary service for the natives. The whole town turned out to hear him; partly from the novelty here of seeing a preacher, who is also a physician. Not only was the chapel crowded, but a multitude of people stood around the chapel on the outside, gazing into the doors and

windows, and stretching forward their heads, with open ears, to catch every word of the preacher.

He spoke, first, of the Bible as the only rule of faith and practice; second, of the God-man, our Lord Jesus Christ, as the only Mediator between God and man; and third, of the necessity of worshipping God in spirit and in truth, without the use of material images in the act of worshipping. He developed the subject with all possible courtesy for the opposite opinions held by the great mass of his hearers; and much appreciation of his discourse was manifested by those who listened to him.

The doctor states that Fort Liberté would be a good field for a mission of the Church among the natives of the place, as the Baptist mission is entirely confined in its operations to the English-speaking residents engaged in manual labor there.

Yours very faithfully,  
JAMES THEODORE HOLLY.

PORT-AU-PRINCE, HAITI (W. I.), September 5th, 1898.

# MISCELLANY.

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## AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm* l., 1.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Psalm* ii., 8.

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At mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day Saint Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming



of Christ's Kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Churchpeople, and to the clergy and mission stations at home and abroad.

THE Church of England Missionary Conference, held in London in May, 1894, adopted the custom of noonday prayer upon suggestion from the American Church, and in their report said: "The conference is now among the things of the past. Is it too much to hope that at least one permanent memorial of it may remain amongst us, and that from many of our churches the noontide bell may call us, in the field, the workshop, or the mart, to lift our hearts, at any rate for a moment, in prayer for all missions of the Church of Christ?" The House of Bishops in Minneapolis adopted the observance, and it may now be considered an established custom commended by the highest authority.

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## INTERCESSION.

OUR blessed Saviour in giving the great Commission promised His presence to the Church unto the end of the world. Therefore let us earnestly beseech Him to make every mission station to be a centre of light and a channel of life; to inflame the missionaries with zeal and love; to grant them guidance and protection; to send forth many who are wise to win souls; and to give all Christian people a willing heart to sustain and further the work of missions for the glory of the Triune God in the salvation of all men.

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We cannot do better than to renew the suggestions of three years ago:

THE GENERAL CONVENTION AND THE BOARD OF MISSIONS DURING THEIR SESSIONS, SHOULD HAVE THE PRAYERS OF ALL THE PEOPLE OF THE CHURCH. CHINA SHOULD BE ESPECIALLY REMEMBERED, THAT ITS PRESENT DISTURBED CONDITION MAY RESULT IN THE FURTHERANCE OF THE GOSPEL OF CHRIST.

To this we subjoin:

THAT THE CHURCH MAY BE WISELY GUIDED IN ENTERING UPON THE CARIBBEAN AND PACIFIC ISLANDS, AND RISE TO THE FULL MEASURE OF HER DUTY.

## REPORTS OF OTHER SOCIETIES.

THE Church Missionary Society of England has recently issued its ninety-ninth annual report in pamphlet form of 360 pages, with valuable maps, and containing the anniversary sermon by the Rev. Handley Carr Glyn Moule, D.D., principal of Ridley Hall, Cambridge, vice-president of the society; annual report of the committee; contributions to the funds; abstract of expenditures; balance-sheet, etc., etc.

In the "General Review of the Year" mention is made of the progress of the movement known as the "Three Years' Enterprise"—an effort to raise the whole standard of sympathy to a level more adequate to the needs and claims of the non Christian world—and showing for the first two years a contribution of £42,000.

Another sign of progress is the increase in the number of inquiries and offers regarding missionary service, no less than 530 having been received during the past year. From among the candidates already under training, or applicants ready to go out at once, forty-three men and thirty-six women have been accepted as missionaries.

In reviewing the work of the society in the Foreign field, attention is first called to India. "Four sore judgments" have visited this most populous of England's possessions—earthquake, famine, pestilence, and war—which have greatly thwarted the progress of the work. However, the spiritual results have been very marked, especially in the number of adult baptisms, which amounted to 1,806. In Moslem lands, Persia, Palestine, and Egypt, although in some instances there has been sharp persecution, yet there is growing evidence in most of the society's stations of a quiet loosening of prejudices and a better appreciation of the uncorrupted Gospel. In China, the society has sanctioned a scheme for reaching the literary classes by means of higher grade schools, and efforts are being made to advance both medical missions and work among women. Among the interesting incidents of the year in China the following are cited: The public preaching of the Gospel in

the city of Kien-Ning, heretofore closed by aggressive fanaticism; hopeful expansion in Si-chuan; the dedication of a memorial chapel at Ku-chang; a conference of the Bishops of the Anglican Communion in China and Corea, under the presidency of Bishop Moule; and the return of Bishop Burdon to the field in the capacity of a missionary only. The adult baptisms for the year have been 744.

In Japan the society has had to contend with the social and political unrest, so common in other lands, and from which Japan has not escaped. The spirit of indifference to religion is the great stumbling-block in the way of the Church's advance in Japan. The Japanese are not so much hostile to Christianity as they are indifferent. But negations can never satisfy earnest, thinking men. The following opinion of a Japanese newspaper probably represents that of many thoughtful people in Japan: "The country feels deeply the necessity of morality and religion; the whole nation feels it. We ourselves have no direct connection with religious parties, but we do firmly believe that religion is absolutely necessary to society, and that, along with materialistic progress, spiritual progress must go hand in hand." The Church in Japan sustained a great loss during the year in the death of Bishop Bickersteth, who lived to see the single diocese over which he was originally placed divided into four. Bishop Awdry, of Osaka, has succeeded to the vacancy, and a new Bishop is to be appointed to the Diocese of Osaka.

In Africa, both in the east and west, the society's missions have suffered from deep anxiety and distress. Uganda, the scene of so much spiritual blessing, has again been plunged in sorrow. The rebellion and flight of Mwanga, soon followed by the mutiny of the Soudanese troops, have brought the country into painful prominence. It is believed that the Church in Uganda will come out of this new trial, stronger and purer for the testing. Even the loss of George Pilkington, saint and scholar, will doubtless bear its fruit of blessing to Waganda, for which he lived, and in whose defence he gave his life. A bright ray of light in

this dark experience is that furnished by the King of Toro, who said: "I want my country to be a strong lantern that is not put out in this land of darkness."

In West Africa, trials have sorely afflicted the missions there. The chronic curse of the liquor traffic and the disturbance and unrest on the Niger have given cause for prolonged anxiety, and the outbreak of hostilities in the protectorate of Sierra Leone has led to the murder of the Rev. W. J. Humphrey, the devoted and deeply-valued principal of Fourah Bay College, and the imminent peril of other members of the mission. The death of Archdeacon Dobinson in April was a great loss to the Niger mission. In the society's African missions, 3,470 adults have been baptized this year, more than half of the total number, 6,581, in its missions throughout the world.

In regard to the finances of the society, the following statement is made: The total amount received for the society's general work, in the two forms of appropriated and unappropriated contributions, but excluding the Indian Famine Fund, and all other special funds, has been £305,625, which total is the largest sum ever received for general work, being £7,000 more than last year, and £44,000 more than the year before that. Including all special funds, the total amount entrusted to the society's administration has been £331,598. The general statistics for the year are as follows:

Number of stations, 496; Europeans excluding medical missionaries: Clergy, 393; lay, 86; wives, 294; other women workers, 253. Medical missionaries: clergy, 4; lay, 40; wives, 25; woman, 1. Native Christians: clergy, 340; lay, 4,596; women, 1,161; total of laborers, 7,193. Native Christians: baptized 208,678; catechumens, 32,198; total, 240,876. Communicants, 64,411; baptized during the year, adults, 6,661; children, 8,698; total, 15,359; schools and seminaries, 2,257; pupils, 83,877. Medical work: in-patients, 9,285; visits of out-patients, 594,074.

## THE CHURCH A GREAT MISSIONARY SOCIETY.

Now the Church is a great Missionary Society; and it is so because God has

called every member of the Church to share in the responsibility which He has committed to it. We are all fellow-workers with God, and it is in this great field of missionary activity that we understand most clearly and distinctly what is the meaning of that call. Fellow-workers with God! God wrought His purpose in the world in the past in an obscure province of the Roman Empire. He made known His intentions by the revelation of His Son; and those who saw that Son of God and that Son of Man were commissioned by Him to go forth in the strength of the truth of that revelation and to make known its meaning to all the world. God left Himself, so to speak, in the hands of men. God leaves His purposes now in our hands, yours and mine. Great is the responsibility, mighty the privilege. We will not regard it as a responsibility. We will think rather of its splendor as a privilege. What a call it is to us! And is it not upon the consciousness of that call that all our Christian civilization has been built? It is because we are Christians that we have become men. All our vigor and all our power, all our adventurousness, all our capacity as pioneers of civilization, they come because we know the value of the truth which God has entrusted to us. They come because we know our dignity in God's eyes. They come because we realize that we are called to be God's fellow-workers in all that we do. It is that which has inspired us in the past. It is that which has wrought out the heritage which we possess. There is no great time of advance that England has ever made except when it was strongly and consciously permeated with the sense of a Divine mission, and that sense we must uphold, uphold amidst all discouragements, uphold amidst all difficulties. We must never let it go. Sometimes as we gaze at things near at home, sometimes when our eyes are fixed downward upon the earth, we may be discouraged. But as we raise our eyes upon the great prospect that is spread before us, even our particular difficulties disappear; they merge themselves in the consciousness of a great purpose for our individual and our national life; and it is in the fields of missions above all else that we realize the

greatness of the purpose that God has entrusted to us, the completeness of the mission to which He has called us.—*Dr. Creighton, Bishop of London.*

### LIFE IN CHRIST.

AT the close of the last Lambeth Conference, in London, the Archbishop of Canterbury, preaching in St. Paul's Cathedral, said: "The Christian who has learned in some degree to understand that marvellous love beyond all love, assuredly will find that of all things that he can do there is one beyond all else that will knit his very heart to God, and that is the longing desire and the earnest labor to give to others what is such a blessing to himself. He is but half a Christian who is content to receive what the Lord will be graciously pleased to give, and thinks only of the grace that shall enter into his own soul, and shall penetrate and purify his own life, and casts no thought upon the many for whom Christ died, and over whom the death of Christ has not yet any real power, because they have not heard of His Name. That Christian is not really living the full Christian life who forgets that which the Lord gave the Church to do in the beginning, and takes no part in prayer for the conversion of the world, and takes no part in sending forth those that shall undertake the task."

### A PRAISEWORTHY INSTITUTION.

AT St. Luke's Hotel, Nottingham Place, London, medical or surgical treatment and trained nursing and care are provided for home and foreign clergymen, their wives and children. Although it is a young institution it has already reached the stage of great usefulness. During the last year seventy-four in-patients were received and twenty-four out-patients were treated. Besides the English dioceses the following dioceses abroad have been represented among the patients: Antigua, Gibraltar, Goulburn, Lahore, Natal, Fredericton, Perth, Rangoon, Singapore, Zanzibar, Zululand, Rupertsland, Qu'Appelle, Jerusalem, Colombo, and Christ Church.

### ENCOURAGING RESULTS.

CHINA is acknowledged to be, upon the whole, a hard field, and yet even from there we have many illustrations that the Gospel is the power of God unto salvation. Here is one:

About thirty years ago, the Rev. Mr. Stanley, now of Tientsin, preached the Gospel in the little village of Pang Chuang, some 220 miles south of Peking, where the first two converts in that section lived. Subsequently he visited the place about twice a year, until in 1880 it was made a station, and is now occupied by two ordained missionaries and one physician, with their families. What a contrast to the beginning of this work was the recent ordination at Pang Chuang of two native preachers! Mr. Stanley reports that, in place of the two whom he visited at the first, there was at this recent service an audience of over 500, some of whom had come twenty-five miles, some of the women walking ten miles on their small feet, one or two of them carrying each a baby. Twelve townships were represented in the gathering, and no less than 291 communicants sat together around the Lord's Table, while almost the entire audience was composed of those who were recognized applicants for church membership. Such results, within a score and a half of years, are most encouraging.

### LORD KINNAIRD'S TESTIMONY.

LORD KINNAIRD, M.P., who has recently returned from a visit to India, bore testimony, at a missionary meeting in London, to the great good being accomplished by the Missionary Colleges, and urged a reinforcement in the number of instructors. He said: "India is a big country. One of the hardest things in India is to find out what is a fact; because you think you can accurately state what is a fact in North India, and in the south you find you are talking quite incorrectly. So when you hear wise people say certain things with reference to India, do not think they are always speaking inaccurately (sometimes they may do even that), but that they may be misinformed with reference to what is going on in a part

of India with which they are not familiar.

"Take one point on which you hear difference of opinion; and I want to state my opinion strongly, and yet in a charitable way—I mean with reference to educational work. Some very wise people are for giving up educational work, and say it is not spiritual. I hope it will not be necessary to spend many seconds in a Church missionary audience in proving that we do not believe any such nonsense as that. Then another thing one hears there, which I venture to controvert strongly; they say that these schools and universities should all be self-supporting. How many of our own universities and schools are self-supporting? Is Eton self-supporting? Is Harrow self-supporting? Is Oxford? Is Cambridge? No; they have enormous endowments. And are we to expect in a new country that they are suddenly to do what many of them, to their honor, are doing? They are making their higher schools self-supporting; but it is because those who have gone out and are giving themselves have put in such good work."

Speaking subsequently of the missionary workers in general, he said: "Instead of withdrawing a missionary, you should send out three to reinforce each one there. It can only be done by self-denial. Many of them we are killing by not sending reinforcements to them. They are simply breaking down because we are not doing our duty in giving, in praying, in working, and in organizing. I rejoice to find that the Indian civilians, wherever one went, praised what the missionaries are doing. They only think they work too hard."

#### FRAGMENTS.

—The new King of Uganda, Central Africa, is only eighteen months old. He has a Christian mother and three Christian regents who conduct the government for him.

—After a recent visit to England, Bishop Tugwell was obliged to return without the recruits needed for the Niger mission, "though other Europeans are going out by the score. The climate does

not appear to distress the Foreign Office, or to affect the courage of the British soldier."

—Messrs. E. & J. B. Young & Co. have just published a beautifully illustrated book of 412 pages, designed especially for children, entitled "Sunday," and containing upward of two hundred illustrations and a handsome colored frontispiece. It abounds in pure, sweet, and elevating anecdotes, calculated to leave upon the mind of the reader a wholesome impression. It also contains forty-six poems, the character of which may be divined by the following selection:

"It is not the deed we do,  
Though the deed be never so fair,  
But the love that the dear Lord looketh for,  
Hidden with lowly care  
In the heart of the deed so fair."

This beautiful volume is well suited for a place in the Sunday-school library. The price is \$1.25.

—The *Missionary Review of the World* for September opens with a stirring discussion by the editor-in-chief on the "Great Exigency in the Work of Missions."

In this paper Dr. Pierson points out clearly the financial crisis through which most of the missionary societies are passing, and then proceeds to indicate the causes and the remedy. Dr. George William Knox, formerly of Japan, contributes an article on "Events of the Past Year in Japan," and the Rev. M. L. Gordon, of Kyoto, presents a full and able discussion of the "Doshisha" and the attitude of the Japanese Christians toward the action of the trustees.

Two interesting descriptions of Medical Missions are furnished by Secretary Robert E. Speer, who tells of healing the sick in Persia, and by Dr. C. C. Vinton, who treats of the same subject in regard to Corea. Other articles are on "Christianity and Canteens in the Camps," "Fire-worshippers in Japan," "A Call from Chinese Christians," and "Some Recent Events in China." All the articles and notes are timely and readable. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. Price, \$2.50 a year.

# THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.  
MISS JULIA C. EMERY, *Secretary*.

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## TO DIOCESAN OFFICERS.

THE diocesan officers of the Woman's Auxiliary are called to meet with the general officers in Washington, on Wednesday, October 5th.

This meeting will be held in National Rifles Hall, G Street, between Ninth and Tenth.

The officers are asked to meet directly after the opening service of General Convention. Luncheon will then be served, through the hospitality of the Washington Branch, and the conference will immediately follow.

Diocesan officers who have not secured their badges previously can obtain them, and cards of admission to National Rifles Hall, on Tuesday or on Wednesday morning at St. John's Parish Hall, Sixteenth Street, between H and I, headquarters of the Auxiliary.

## TRIENNIAL MEETING.

THURSDAY, OCTOBER 6TH.

AT 9 A.M. on Thursday, October 6th, the Holy Communion will be celebrated in Trinity Church, Washington, and the United Offering will be made. The Bishop of Washington will make the address.

At the close of this service the meeting will follow at National Rifles Hall, and will continue throughout the day.

## THE SEPTEMBER CONFERENCE.

THE opening Conference for the missionary year 1898-99 was held in the Woman's Auxiliary room of the Church Missions House on Thursday, September 15th, after noon-day prayers. Mrs. Curtis, president of the New York Branch, presided.

Upon the calling of the roll, the following number of officers responded: Chicago, one; Connecticut, four; Long Island three; Los Angeles, one; Newark, six (one Junior); New Jersey, one; New York, four; Pennsylvania, one; South Carolina, one; Tennessee, one, making a representation of twenty-three from ten dioceses. Pittsburgh also was represented by a visitor.

The Secretary reported upon the preparations for the October meetings and, in the absence of the Honorary Secretary, presented her greetings from Synod Hall, Montreal, where she was attending the Triennial meeting of the Woman's Auxiliary of Canada, as an invited speaker, with the programme of the proceedings.

Mrs. Twing wrote:

It was my privilege to be here nine years ago on a similar occasion, and the growth is very marked since that earlier date. The warmest welcome has been

accorded me, as your representative, with the kindest expressions of sympathy for our sister association, while the Stars and Stripes, draped with the English flag, shows the friendly feeling Canada bears toward the United States. At the next conference, in October, I may have the opportunity to refer to certain points of likeness and difference between the Auxiliary in Canada and our own, but now it is only necessary to say that the same spirit of love and zeal animates them, and that each meeting together binds us closer in the work we are striving to do for our Lord and Master.

The Secretary then read a letter just received from Mrs. Tuttle, president of the Missouri Branch, enclosing a compilation of resolutions adopted by the Woman's Auxiliary, to guide them in the conduct of their triennial meetings. In sending this paper, Mrs. Tuttle wrote:

Will you please present the accompanying paper to the conference on the coming Thursday? If it meets with approval and will be thought helpful at our meetings in Washington, can it not be printed, so that it shall be in the hands of every one who shall be at the meetings? I have felt the need of concise instructions myself, in my attendance at these meetings, and I feel the need of them now for our women who may go from the Missouri Branch to Washington, who are strangers to the ways of our work. And doubtless there are others who are not familiar with our methods, who would be helped by this. I do not want a possibility to exist that any one shall consume any precious five minutes of the time of these meetings in asking the questions which they will find answered in these instructions.

Mrs. Tuttle then went on to say, referring to the United Offering of 1901:

May I also suggest to the conference that many of us feel that it would be wise to have the suggested objects for the next United Offering made known in our Church papers, with statements *pro* and *con*, so that they may be discussed and advised about with those whose words will be wise and helpful, before we come to the Conference in Washington?

Acting upon Mrs. Tuttle's request, the presiding officer called upon the officers, when reporting from their respective branches, to mention any suggestions they had to make upon this subject.

The officers had not come prepared to make any formal report, and generally could speak only of the personal preferences of individual members. The objects suggested in this informal way were: The Church's work among the Colored people of the South; the division of the offering among Missionary Bishops to meet present needs; the relief of the aged and infirm clergy, and the widows and orphans of clergymen; the continuance of the present object—the training and support of women as missionaries; “an object which those opposed to endowments can work for”; educational work; the completion of the Enrolment Fund; an undesignated gift to the Board of Missions.

In connection with these propositions the Secretary begs leave to print the aims proposed to the Woman's Auxiliary by the Committee on Woman's Work, in their report presented to the Board of Missions in 1871.

- (a) The increase of the funds of the Board.
- (b) The circulation of missionary publications.
- (c) The education of missionaries.

(d) The making, collecting and distributing of articles of clothing for missionaries and their families.

(e) The education of missionaries' children.—*Proceedings of 1871, page 15.*

She also adds the resolution adopted by the Board of Missions in 1886 :

*Resolved* : That this Board desires to place on record its entire approval of the purpose of the Woman's Auxiliaries, not only to assist the Board in meeting its regular appropriations, but also to aid all missionary work of the Church, in any direction and in any way that may be recommended by this Board or indorsed by the several Bishops.—*Journal of Convention, 1886, page 580.*

At the close of the reports from branches mention was made of the death of Miss Muir, for thirty-one years at work in the mission school in Athens, Greece, and of Mrs. Boulton, late vice-president of the New York Committee on work for Domestic Missionaries. On motion of Mrs Giraud, vice-president of the Connecticut Branch, seconded by Mrs. Neilson, president of the Pennsylvania Domestic Committee, it was requested that the sympathy of the officers be extended to Miss Reymond, Miss Muir's associate in her work ; and on motion of Mrs. Neilson, seconded by Mrs. Cox, president of the Long Island Branch, a like message was extended to the family of Mrs. Boulton. These resolutions were adopted by a rising vote.

With the Doxology the meeting adjourned.

### ST. MATTHEW'S DAY.

ST. MATTHEW'S DAY was observed at the Church Missions House with a celebration of Holy Communion in the Chapel at eleven o'clock. The Rev. Joshua Kimber, Associate Secretary, made a helpful address, reviewing the purposes of this special observance throughout the Woman's Auxiliary, in the earnest desire of its members for the out-pouring of God the Holy Ghost upon them throughout their Triennial in Washington. Mr. Kimber bade them remember, in seeking for such blessings for themselves, the need of the same Divine help for all assembled in General Convention and Board of Missions, for which he asked their prayers from that time on.

### FROM THE DOMESTIC MISSIONARY FIELD.

OUR Domestic missionaries have been especially kind this summer in writing at length to their friends in the Woman's Auxiliary, and we print extracts from their recent letters, that the branches especially interested in the preparation of missionary boxes may see what kind of work in both dioceses and missionary districts they are helping forward.

From a northern diocese :

Our town is situated away up in the hills, fourteen miles from Lake Superior, and about 1,300 feet above the level of the ocean. It is called by an Indian name meaning Paradise, but has evidently been misnamed, unless its location counts for something ! There are only two seasons, winter and summer, and the summer is very short. On the other hand, the winters are long and cold, the thermometer sometimes reaching thirty and forty degrees below zero. This is "a land whose rocks are iron," iron mining being the whole industry of the place. The population (12,000) is largely foreign, but there are a great many Cornish miners from

England, and among these a good deal of my work lies. They usually live in small houses built in the mining locations, which are quite scattered. Sometimes two or three families will crowd into a little house of three or four rooms, and sometimes such a house will be filled with boarders. Children are always plentiful. I visit these locations frequently, in summer using a wheel to visit the distant places, but walking in winter.

Our church is a wooden building, seating about 150, but too small for special occasions, such as a miner's funeral. On ordinary occasions it is well filled both morning and evening. We have a good Sunday-school of about 120 pupils, well instructed and very creditable to the Church.

Among such a class of people there are always a great many poor, and as accidents happen very frequently, even with the best of care, in the mines, there is a good deal of suffering. Almost every week a woman and children are left without support through an accident of this kind; and, while they are frequently protected by fraternal societies, very often they are not. In a weak diocese like this, which is largely wilderness, one of the difficulties in a clergyman's life is the fact that he is so far separated from his brethren and living among people who have come here with little thought save earning a living. There is plenty of life, but not the kind one would choose, and so there is a constant feeling of loneliness. The compensation is the great good that can be done and the satisfaction one feels in doing it faithfully. The people, too, are grateful that they are not forgotten when so far away from home, and receive the message of the Gospel very kindly.

From a diocese of the far South :

After four years of work as rector, I resigned, owing to the sickness of my family, and have assumed charge of the missionary work in three of the civil parishes of this diocese. Throughout this large tract of country I am the only Church clergyman. Here I have a nice church built as a memorial to the soldiers who fell in a battle of the last civil war, and there is a good rectory, but small. There is also a chapel at one other point, another at a second, and a handsome brick church at a third. This last was built before the war, but not finished, and is now in a state of decay. It has a fairly good pipe organ, a memorial Communion set that cost \$500, and a bell that cost \$1,000. The tower is not completed; there are no pews, no chancel furniture except the altar, no carpets. The brick walls are crumbling, and will need to be covered with cement, and the slate roof is in sad need of repair. A rectory must be built, so that this place can have its own Priest. I have fifteen families here, all of limited means. They will, with the help of their fellow-citizens, furnish one-half of the \$3,000 needed. The State Normal School is located here, and last year fifty of the girls there belonged to the Church, and came from all parts of the state. In the third parish of my charge there is no church building at all, and until I held service there the other day, no service of the Church was ever held in the whole civil parish. The county-seat is a town of 1,000 inhabitants, twenty-eight miles from here, over the dirt road, and through the pinery woods. The services were held in the Methodist house of worship, with a large and curious congregation.

We speak of the heathen in Foreign lands, and our duty to them is clear and pronounced, but the heathen of our own land, what of them? My recent journey gave me my first experience of pinery-woods people, and I was simply amazed at their conditions. Ignorance and vice in that small town were simply rampant. How are these people to be helped? The Church of God is the only power that can give force to an upward movement in these people's lives. My object in coming to this wide field at my advanced age is, that I may centralize the work here at different

points, so as to secure in the near future resident Priests at these centres; this done, I am sure the work will be conducted with a large measure of success. Last April I passed my sixtieth birthday, and am getting to be an old man, and I look upon my present field of labor as my last, as I am sure it will prove itself to be the greatest work I have done in all my ministerial life.

There are many discouragements, chiefly from the spirit of indifferentism everywhere manifest, and this brings many dark and cloudy days to the missionary Priest. But always and everywhere are to be found the faithful one or two who are earnest and untiring in their work for Christ and His Church. We need the prayers of the Church. I love this pioneer work of the Church. It is the ideal life for the Priest. The grateful response that comes from loving hearts in the wilderness does repay for the isolation of our lives.

From a diocese on the Gulf :

This is a very hard field to work in, and the growth of the Church is slow. The scarcity of clergy willing to engage in missionary works compels us to cover more ground than we ought, and Sunday services are few and far between. I myself work seven places, and by a fortunate arrangement of the railroads am able to give a Sunday service once a month to each of them. This of necessity takes me from home a great deal and I often do not spend more than ten days in a month there. God has blessed me with a good, strong constitution and my health continues good.

From the nearer South :

I have two parishes in this county, or, in other words, the whole county. The county is in the centre of the state, and one-half is among the Blue Ridge mountains, where they are highest. Part of the work is new, and part is old. The Church was first planted here in 1740. The most of the work is among the very plain laboring farmers, tobaccoists who wagon their crops to market from the immediate vicinity of the city to a distance as far back as sixty miles. I have a neat brick church here, with 100 members, yet only able to give \$250 per annum to salary. This building has recently been rebuilt, at a cost of \$1,800. It was fifty years old and very much out of repair. Four miles north is another small, square, plain brick building nearly 100 years old, with thirty members. West of that, seven miles, I have services once a month in a Baptist church.

Sixteen miles west of the county-seat on a small mountain is another plain brick church, with ten or fifteen members who attend, and as many more on the books but away from the county. At all points I have good congregations, and working societies, and all the church buildings have been put in good repair of late. The Sunday-schools number in all 200 members. The people are intelligent, kind, and appreciative, but lack information. Newspapers are rare, and in my rounds they frequently crowd around me to hear about the war and the latest news. I have heard some astounding and demoralizing reports while out in the mountains.

The work is encouraging and inspiring. Few city churches have larger attendance or more attentive listeners, or better workers when rightly directed, and the future is promising; it is a fine country and wonderfully healthy, but the people are fifty years behind the times. They have retrograded while others have been going ahead. The air is magnificent, the soil is good, the climate fine, the water splendid, the location excellent, and I yet hope to see the day when they wake up and modern progress reaches them. The Church is the greatest of all educators, and must first take the field. We are here to stay, but it will be some time before we can become financially independent; the people have to be taught systematic giving. It is really and truly a missionary field.

From a western missionary district :

Our Bishop, since my last letter, has again moved me into a fallow field, and there are indications that after a year of hard (and at first seemingly hopeless) effort, it may become possible to locate a Priest at this point to settle and establish the good work. During 1897 the Church at this point had only five Sunday services, so that our people had almost gotten out of the way of going to church at all. Since the last Sunday in February, however, regular services have been held every Sunday, and also Thursday evenings. Our parish is like the ancient bishopric, it consists of the town and the country round it. There are twelve families in the town, with twenty-five communicants, and ten families outside it (from two to twenty-five miles away), with eighteen communicants. Most of our people are very poor. The years of drought through which they have gone have brought them into great poverty. Still, they are glad to do what they can. This country is fertile in expedients. The missionary boards round with the different Church families, each gladly taking their turn, and the mission is given credit for so much. In this way the mission raises its share of the missionary's stipend. There are two other small mission stations near by, served by the missionary. One, with eight communicants, fourteen miles away, I visit every alternate Sunday afternoon; the other, twenty-five miles away, I visit on the second Sunday in the month, when the general missionary comes here to administer the Communion. At this last place there are two devoted Church families who welcome the missionaries with open hands and hearts, and gladly give both hospitality and money sadly needed in the home. Other small stations on this line will be opened as soon as Churchpeople move in and form the necessary nucleus. We have great faith in our Master and high hopes of a glorious future in this land for His Apostolic Church. We are helped and strengthened greatly by the knowledge that generous, zealous Churchwomen back home are praying and working for our Lord's cause, and daily we offer to Him our thanksgiving for their noble help, and pray Him to reward them richly.

## ALASKA.

### OUR LATEST LETTER FROM POINT HOPE.

Dr. Driggs writes on May 20th, 1898 : "Spring has at last begun to favor us with its presence, although the beautiful month of May was ushered in with a temperature of eighteen below zero. The thermometer is beginning to climb up, and the snow is showing signs of melting at noon-time, so, within the next three or four weeks, we may again expect the welcome sight of bare ground. Our winter has not been severe for this latitude, but all deficiencies in the line of extreme cold have been made good by a superabundance of snow-storm, and my house is now situated in a valley surrounded by large drifts.

"At present all the villagers that are capable of handling a paddle, even to the smaller children, are living out at the edge of the shore-ice, watching for whales. So

much depends upon the whaling season, but, so far, but little success has crowned their efforts, only one small boahed being taken, and that by one of the mission scholars last evening.

"The nights are cold, while the days (it is really all day now) are much warmer, and the people, being mostly without beds or shelter, spend their night hours in walking about and do their sleeping in the daytime. It is a habit they will continue until dark nights again make their appearance, and is one that we all are apt to fall into. I was pleased to see, by the Bishop's letter, that we are not the only ones guilty of turning night into day, for he also admits doing likewise while up the Yukon. Should you take a walk in between the icebergs during the day, you would see many a young Eskimo hid away among

the cakes of ice, being soothed into a sound slumber by the sun's warmer rays.

"I often take pleasure in watching these people, for they are a happy set, free from the cares and worriments that beset their more civilized white brethren, yet they are showing a desire to adopt the ways of the white man. A young native called and inquired if banging the hair was 'good.' He had noticed that two or three of the wives of the whaling captains, who had accompanied their husbands on their northern journey, wore their hair in that fashion. I informed him that there was no objection for those who wished to adopt it. Immediately the news spread through the village that I had said it was 'good,' and the banging of the hair was adopted by all the women. The following Sunday I was surprised to see old and young coming to the mission service with their hair dressed in the new way. It is a fashion that has come to stay, and is not only improving to the looks of the wearers, but also adds considerably to their comfort by protecting their foreheads from the icy winds.

"Two nice little boys entered our school last fall, and they bid fair to become our best pupils. They are the first to enter the mission school of those who have been born since it was established. One is a nervous little fellow, who would persist at first in trying to stand on his head while I was endeavoring to instruct his class. Of course the new ones are rather wild in the beginning, but it does not take long for them to become accustomed to our simple school-room discipline.

"I have found the school-room a very good place to observe the different traits of the people's character, and have never yet been able to discover anything vicious or bad among them. They are entirely free from all conceit, arrogance and covetousness, qualities that render some of the civilized whites so objectionable as companions, wherever they may be met with.

"The method of expressing joy by the shaking of hands or touching of lips among the children of civilization, as they make welcome their returning friend who has been absent, is also being introduced among the Eskimos. For-

merly the sole method of greeting, as practised especially among the girls, was the rubbing of noses, each chubby little nose being pushed up against that of the friend, followed by a vigorous movement of the head from side to side, causing the desired rub. The method is still practised in lieu of kissing, but the shaking of hands, which is of comparatively recent introduction, has become quite popular.

"The children have also other methods of showing their pleasure at the return of the absent one, and are always very anxious to tell the friend the village news, and of anything new that I have introduced into the school-room, and especially to try to instruct them in any new tunes.

"One afternoon, during the time of singing, I was interested in watching a new arrival. He was seated between two of his companions, one a high tenor, and the other a sort of mild baritone. Both boys had their lips brought as near their friend's ear as possible, and both forced their voices at full lung capacity, each trying to outdo the other, in the impression made on the victim's tympanum, while he sat rigid, wearing the meek expression of a Chinaman. After school, he went on his way home, trudging through the snow, trying to sing the new tune. He would first sing a few words, and then stop, as if to consider which ear might be right. Finally, he compromised the matter, and came to school the following morning singing the errors of both, helped out with a small portion of the correct tune.

"We did not have much of a Christmas, and the children seemed somewhat disappointed. Last year I had been enabled, through the generosity of the Woman's Auxiliary and its Junior department, to give them a right merry time, and they seemed to expect the same again. However, we are living in anticipation of the future."

#### SUMMER NEWS FROM CIRCLE CITY.

Sister Elizabeth writes, on May 31st:

"The weather is simply perfect, everything looks green about, but snow can be seen on some of the mountains.

"There has not been much sickness here through the winter. In the cases

I have had to take care of, I do think I have been of real use, but there is likely to be a great number this coming year, and I shall no doubt have my hands full. You know our supplies were left down the river, but we hope to receive them on the 'Bella's' first trip up. Mr. Prevost bought a building next door, which can be made to answer every purpose as a hospital. It cost what seemed a large sum, when it is only a log cabin, but everything is correspondingly high. Some of the prices are appalling. Men receive \$1.50 an hour for labor. The natives know how to charge, too; ducks are \$2 and a goose is \$4; they are not very large or fat, either.

"Work will be slow here, and Circle City and Alaska will be better when the men bring in their wives and families with them. One can accomplish scarcely anything even in a year. This is so, however, not only with missionaries but with miners as well.

"June 1st: It is very exciting to see the steamers coming in and leaving. Some of them look very *trampy*, and it is really remarkable to see the inconveniences and the discomforts, not to speak of the dangers, people will put up with for the sake of gold. You know we missionaries do not know what those words mean! Of course, it is hard to be separated from friends, but that seems the worst feature. We have been quite comfortable this winter, occupying two rooms in our cabin, one quite a large one; the other serves as kitchen, and the girls sleep there in a corner. In the larger room we put up a partition of boxes to make two small bed-rooms at the end of the room, then made curtains of calico to form a partition. We have our meals in the room outside the curtain, which answers for a sitting-room as well. Sometimes we spend the evening out; sometimes some miner and his wife, or perhaps one of the men, will come to spend the evening with us. Sundays Mr. Prevost has three services; 11:30 A.M. and 8 P.M. for whites, 5 P.M. for the natives; then in the afternoon I take the children from 3 to 5. They love to sing the hymns and learn them readily. They

sing quite a number, but it is slow work, not knowing the language.

"Hoffman's pictures have helped me very much, and I wish I had more of them, as well as books suitable for children, of Bible stories, as well as others. They are very attentive. I have had twenty-five children at one time, but only once, however. The class numbered fourteen in all. Our own mission children consist of Maria and Jane, about fourteen years; Kate Cochrine, eight years; Arthur Wright, I think nearly the same. Maria is very sweet and attractive, very neat in appearance, reads in the first reader and writes nicely, not very far advanced in arithmetic. Jane reads in a primer, but has done wonderfully well; she also writes very nicely. Arthur is further advanced than the other children; reads in the fourth reader (and well, too), besides a spelling lesson, has definitions, geography, and in arithmetic is doing subtraction. Kate is exceedingly bright. I am very proud of her. When she came to us last July she did not know one word of English; now she reads very nicely, has been through the primer twice, and can spell every word correctly that she reads; speaks very pretty English, and there is nothing she does not understand. The other children who come to school read from a chart and the primer and learn very fast. While teaching them from the book I teach them about the objects in the room and out of doors, and talk about them to them. They seem so proud and pleased, and their faces light up with pleasure, when I am pleased with their answers, and they do try hard to please me, so that I really cannot help being proud of them.

"The boats, four of them, that wintered here, have at last all gotten off, so in a few weeks we may expect our hospital supplies. The cabin next door, which we have secured, will give much more space than the one we occupy, as there is a building larger than this, with a smaller one at the back which will serve as kitchen and store-room. There are two large windows already, but we shall need two more."

# FINANCIAL.

Offerings are asked to sustain missions in twenty-two missionary jurisdictions and in the Haitian Church, and in forty-one home dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece - to pay the salaries of twenty-one Bishops and stipends to 1,478 missionary workers and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,  
And of Thine own have we given Thee.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

## ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from August 1st, to September 1st, 1898 :

\* Lenten and Easter Offering In Memory of the Rev. Dr. Langford.

<b>ALBANY—\$238.64</b>			
<i>Cambridge</i> —St. Luke's, General.....	88	02	\$2.20, General..... 2 55
<i>Claverack</i> —Trinity Church, General.....	6	32	<i>Kidder's Ferry</i> —Mission, Domestic..... 2 40
<i>Haines Falls</i> —Mission of All Angels, General.....	50	97	<i>Marcellus</i> —St. John's, Domestic, \$4.50; Foreign (of which S. S.* \$4.50), \$5.25... 9 75
<i>Hudson</i> —All Saints', General.....	7	60	<i>New Berlin</i> —Mr. and Mrs. H. O. Moss, Domestic, \$37.50; Indian, \$37.50; Colored, \$37.50; Foreign, \$37.50..... 150 00
<i>Kinderhook</i> —St. Paul's, Domestic, \$6.61; Foreign, \$6; S. S.* General, \$6.75.....	19	36	<i>Oriskany</i> —St. Peter's, Foreign, 86 cts.; S. S.* Domestic, \$8.60..... 9 46
<i>New Lisbon</i> —Miss M. M. Peck, for Langford Memorial Fund.....	5	00	<i>Oswego</i> —Christ Church, Domestic, \$26.65; Foreign, \$12.50..... 39 15
<i>Ogdensburg</i> —St. John's, "M. A. K.," Wo. Aux., Domestic and Foreign.....	5	00	<i>Oxford</i> —St. Paul's, Domestic..... 25 70
<i>Rensselaer</i> —Epiphany, General.....	20	00	<i>Paris Hill</i> —St. Paul's, Foreign..... 2 00
<i>Salem</i> —St. Paul's, Domestic, \$7.24; Foreign, \$3.13.....	10	37	<i>Pierrepont Manor</i> —Zion, In Memory of Mrs. Jane M. Hinman, General..... 100 00
<i>Saratoga</i> —Bethesda S. S., Domestic.....	10	00	<i>Pulaski</i> —St. James's, Domestic..... 1 00
<i>Unadilla</i> —St. Matthew's, for Bishop Rowe's work, Alaska, \$13; Indian, \$3.....	16	00	<i>Rome</i> —St. Joseph's, Domestic, \$1.35; Foreign, \$1.37..... 2 72
<b>CALIFORNIA—\$4.35</b>			<i>Sackett's Harbor</i> —Christ Church (of which S. S.* \$12.65), Domestic..... 14 45
<i>Oakland</i> —St. Paul's, Branch Wo. Aux., Sp. for hospital at Skaguay, Alaska.....	1	85	<i>Syracuse</i> —Grace, Domestic, \$25; S. S.* Foreign, \$25.50..... 50 50
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for hospital at Skaguay, Alaska.....	2	50	<i>St. Mark's</i> S. S.* General..... 27 75
<b>CENTRAL NEW YORK—\$879.57</b>			<i>St. Paul's</i> , Domestic, \$24.38; Foreign, \$27.26..... 51 64
<i>Adams</i> —Emmanuel Church, Foreign, \$5; S. S.* Domestic, \$6.50.....	11	50	<i>Waterloo</i> —St. Paul's, Domestic (of which S. S.* \$10), \$20.57; Foreign, \$9.30..... 29 87
<i>Aurora</i> —St. Paul's, Foreign.....	3	00	<i>Watertown</i> —St. Paul's, Foreign..... 10 56
<i>Baldwinsville</i> —Grace, Domestic, \$8; Foreign, \$3.....	11	00	<i>Trinity Church</i> S. S.* for Rev. Doctor Olin Memorial "scholarship, St. John's College, Shanghai, China, \$70; "W. H. Moore" scholarship, St. Margaret's School, Tokyo, Japan, \$50; "Bishop Huntington" scholarship, St. John's Mission, Cape Mount, Africa, \$25; "Bishop Brewer" scholarship, St. Paul's School, South Dakota, \$60..... 205 00
<i>Binghamton</i> —"J. and E." General.....	4	00	<i>Waverly</i> —Grace, Domestic, \$4.41; Foreign, \$4.48..... 8 89
<i>Bridgewater</i> —"Student," General.....	5	00	<i>Whiteboro</i> —St. John's, Foreign, \$5.97; S. S.* Domestic, \$12.76..... 18 73
<i>Cazenovia</i> —St. Peter's, General.....	24	43	<i>Whitney's Point</i> —Grace, Foreign..... 1 00
<i>Constableville</i> —St. Paul's, Domestic, \$1.20; Foreign, 76 cts.....	1	96	<i>Willard</i> —Christ Church (of which S. S.* \$16.21), General..... 18 52
<i>Cortland</i> —Grace, Foreign.....	4	10	<i>Miscellaneous</i> —"S. A. G.," Foreign..... 1 00
<i>East Syracuse</i> —Emmanuel Church, Colored, 56 cts; S. S., General, 92 cts.....	1	57	
<i>Elmira</i> —Emmanuel Church S. S.,* Domestic.....	10	06	
<i>Greene</i> —Zion, Foreign.....	15	57	
<i>Hamilton</i> —St. Thomas's, Domestic, \$1.94; Foreign, \$2.80.....	4	74	
<i>Hayt's Corners</i> —Calvary (of which S. S.,			

NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

## CENTRAL PENNSYLVANIA—\$138.65

<i>Ashland</i> —St. John's, General.....	3 25
<i>Athens</i> —"E." General.....	10 00
<i>Centralia</i> —Holy Trinity Church, General.....	90
<i>Cornwall</i> —"A Friend," Sp. for Bishop Rowe, for his work in Alaska, \$50; Sp. for Bishop Brewer, for his work in Montana, \$50.....	100 00
<i>East Mauch Chunk</i> —St. John's, "A Member," General.....	10 00
<i>West Pittston</i> —Trinity Church, Juniors, Wo. Aux., Sp. for Mr. Osuga's Orphanage, Japan.....	12 00
<i>Miscellaneous</i> —"L. A. W.," Foreign.....	2 50

## CHICAGO—\$147.00

<i>Chicago</i> —Grace, Branch Wo. Aux., General, \$25; Sp. for "Ernest M. Stires" scholarship in Brazil, \$100.....	125 00
<i>St. Barnabas's</i> , Communion Alms, General.....	1 00
<i>St. James's</i> , Branch Wo. Aux., General.....	10 00
<i>(Irving Park)</i> —St. John's Mission, General.....	2 00
<i>Glencoe</i> —St. Paul's S. S.,* General.....	3 60
<i>New Lenox</i> —Grace, for China, \$2.70; Africa, \$2.70.....	5 40

## COLORADO—\$30.00

<i>Manitou</i> —St. Andrew's S. S.,* General....	30 00
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## CONNECTICUT—\$1,260.05

<i>Fairfield</i> —"Anonymous," General.....	10 00
<i>St. Paul's</i> , Domestic, \$7.48; Foreign, \$5.86.....	13 34
<i>Hartford</i> —Christ Church, General \$5; S. S., for "Christ Church S. S." scholarship, St. John's School, South Dakota, \$80... Church of the Good Shepherd, Domestic, \$100; Foreign, \$100.....	530 00
<i>Trinity Church</i> , Domestic, \$23.46; Indian, \$22; Colored, \$18.59; Foreign, \$26.27; Mexico, \$20.25; Sp. for Brazilian Mission, \$20.38.....	200 00
<i>"A. H. W."</i> Wo. Aux., Domestic, \$25; Foreign, \$25.....	130 95
<i>Mr. and Mrs. J. F. Tracy</i> , General.....	50 00
<i>"Churchwoman,"</i> General.....	5 00
<i>Archdeaconry</i> , Wo. Aux., Sp. for Domestic Contingent Fund.....	50 00
<i>Litchfield</i> —Archdeaconry, Wo. Aux., Sp. for Domestic Contingent Fund.....	3 00
<i>Middlesex</i> —Archdeaconry, Wo. Aux., Sp. for Domestic Contingent Fund.....	3 00
<i>Milford</i> —St. Peter's, Domestic and Foreign.....	2 00
<i>New Haven</i> —"A Friend," General.....	10 00
<i>Laura Wurts</i> , General.....	10 00
<i>St. James's S. S.</i> ,* Domestic, 33 cts.; Foreign, 34 cts.....	67
<i>New London</i> —Archdeaconry, Wo. Aux., Sp. for Domestic Contingent Fund.....	3 00
<i>North Guilford</i> —Rev. W. H. Dean, Foreign.....	2 00
<i>Norwich</i> —Christ Church, Wo. Aux., Sp. for Hooker Memorial Orphanage, Mexico, \$5; Sp. for salary of Mr. Carrion, Mexico, \$8.....	13 00
<i>St. Andrew's S. S.</i> ,* General.....	10 00
<i>Salisbury</i> —St. John's, Domestic, \$19.62; Foreign, \$6.84.....	26 46
<i>Sharon</i> —"G." Domestic, \$4; Foreign, \$4.....	8 00
<i>Stratford</i> —Christ Church, Domestic.....	30 00
<i>"Anonymous,"</i> General.....	10 00
<i>Tariffville</i> —Trinity Church S. S.,* General.....	5 00
<i>Watertown</i> —"A Friend," Sp. for St. Hilda's School, Wuchang, China.....	20 00
<i>Christ Church</i> , Sp. for Bishop of China... ..	20 00
<i>West Hartford</i> —St. James's, Foreign.....	7 25
<i>Weston</i> —Emmanuel Church S. S.,* General.....	8 40
<i>Wilton</i> —St. Matthew's, Foreign, \$2.50; S. S.,* General, \$13.48.....	15 98
<i>Miscellaneous</i> —"E.," General.....	60 00

## DELAWARE—\$5.00

<i>New Castle</i> —"A Contributor," Domestic....	5 00
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## EAST CAROLINA—\$11.97

<i>Edenton</i> —St. Paul's, Wo. Aux., General....	11 97
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## EASTON—\$77.15

<i>Cecil Co. (Elkton)</i> —Trinity Parish, General.....	12 41
<i>Somerset Co. (Upper Fairmont)</i> —St. Stephen's, Domestic, \$19.60; Foreign, \$3.61; S. S.,* General, \$3.43.....	26 63
<i>(Kingston)</i> —St. Mark's, Domestic, \$4.90; Foreign, \$1.34; S. S.,* General, \$1.66... ..	7 90
<i>(Anamessetz)</i> —St. Paul's, Domestic, \$12.53; Foreign, \$5.47; S. S.,* General, \$8.15.....	26 15
<i>(Crisfield)</i> —St. John's, Domestic, \$2.62; S. S.,* General, \$1.44.....	4 06

## FOND DU LAC—\$44.55

<i>Ashland</i> —St. Andrew's, Indian, \$5; Colored, \$5; S. S.,* General, \$6.....	16 00
<i>Bayfield</i> —Christ Church, General.....	3 25
<i>Fond du Lac</i> —St. Paul's Cathedral, "A Member," \$5; S. S.,* \$1.07, General....	6 07
<i>Oneida</i> —Hobart Church, General.....	12 15
<i>Washburn</i> —St. John's, General.....	2 08
<i>Waupun</i> —Mrs. R. W. Wells, Foreign.....	5 00

## FLORIDA—\$20.00

<i>Apalachicola</i> —Trinity Church S. S., Domestic.....	5 00
<i>Pensacola</i> —Christ Church S. S.,* General..	15 00

## GEORGIA—\$32.00

<i>Grovetown</i> —Heavenly Rest S. S., Domestic and Foreign.....	3 00
<i>Savannah</i> —Christ Church, Dr. W. H. Elliott, General.....	25 00
<i>Tallulah</i> —Sara E. White, Domestic.....	4 00

## INDIANA—\$16.00

<i>Fort Wayne</i> —Wo. Aux., General.....	5 00
<i>Indianapolis</i> —Grace Cathedral, Wo. Aux., General.....	8 75
<i>Holy Innocents'</i> , Wo. Aux., General.....	2 25

## IOWA—\$5.00

<i>Cedar Rapids</i> —Mrs. E. C. Rock, General..	5 00
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## KANSAS—\$194.73

<i>Abilene</i> —St. John's, Wo. Aux., General....	6 31
<i>Augusta</i> —Atonement, Wo. Aux., \$2.55; S. S.,* \$1.16, General.....	3 71
<i>Burlington</i> —Ascension, Wo. Aux., General	2 90
<i>Cawker City</i> —Grace, Wo. Aux., General... ..	8 67
<i>Clay Centre</i> —St. Paul's, Wo. Aux., General.....	5 07
<i>Dodge City</i> —St. Cornelius's, Wo. Aux., General.....	4 36
<i>Dwight</i> —St. Paul's, Wo. Aux., General....	1 00
<i>Eldorado</i> —Trinity Church, Wo. Aux., General.....	7 50
<i>Emporia</i> —St. Andrew's, Wo. Aux., General.....	5 20
<i>Fort Scott</i> —St. Andrew's, Wo. Aux., General.....	10 25
<i>Girard</i> —St. John's, Wo. Aux., General....	1 05
<i>Junction City</i> —Covenant, Wo. Aux., General.....	4 80
<i>Kansas City</i> —St. Paul's, for children's,* \$11.66; Wo. Aux., \$7.86, General.....	19 52
<i>Kirwin</i> —Mission, Wo. Aux., General.....	2 85
<i>Lawrence</i> —Trinity Church, Wo. Aux., General.....	14 54
<i>Leavenworth</i> —St. Paul's, Wo. Aux., General.....	2 78
<i>Manhattan</i> —St. Paul's, Wo. Aux., General	6 28
<i>Minneapolis</i> —St. Peter's, Wo. Aux., General.....	4 16
<i>Newton</i> —St. Matthew's, Wo. Aux., General.....	7 31
<i>Ottawa</i> —Grace, Wo. Aux., General.....	7 68
<i>Salina</i> —Christ Church, Wo. Aux., General.....	9 30
<i>Topeka</i> —Grace Cathedral, General.....	30 31
<i>Wa Keeney</i> —St. John's, Wo. Aux., General	3 00
<i>Wakefield</i> —St. George's, Wo. Aux., General.....	6 08
<i>Wichita</i> —St. John's, Wo. Aux., General... ..	10 65
<i>Yates Co.</i> —Calvary, Wo. Aux., General... ..	3 12
<i>Miscellaneous</i> —Babies' Branch, Sp. for St.	

Mary's Orphanage, Shanghai, China, \$5.73; Sp. for Orphans' Home, Georgia, \$5.65.....	11 38	Miscellaneous—Branch Wo. Aux., Sp. for Bishop Ferguson, Africa.....	118 00
<b>KENTUCKY—\$10.00</b>		<b>MASSACHUSETTS—\$938.53</b>	
Fulton—Trinity Mission, Foreign.....	2 00	Amherst—Grace S. S.,* General.....	15 27
Louisville—Epiphany, General.....	6 00	Athol—St. John's S. S.,* General.....	9 65
Uniontown—"J. H. D.," General.....	2 00	Boston—Ascension S. S.,* General.....	16 15
		(West Roxbury)—Emmanuel Church, Wo. Aux., Sp. for "Helen Rhett Pear- son" Memorial scholarship, St. John's School, Cape Mount, Africa.....	7 00
<b>LEXINGTON—\$8.00</b>		(East)—St. John's S. S.,* General.....	14 00
Lexington—St. John's Cathedral, Wo. Aux., Sp. for Cuban sufferers.....	8 00	(Dorchester)—St. Mark's Mission S. S., General.....	3 00
<b>LONG ISLAND—\$2,675.45</b>		St. Paul's, "A Member," General.....	20 67
Astoria—Church of the Redeemer, G. Har- rison, General.....	10 00	St. Stephen's S. S.,* General.....	25 00
St. George's, "A Member," General.....	10 00	Trinity Church, "A Member," Sp. for Rev. H. Forrester's salary (of which Wo. Aux., \$5), \$105; Wo. Aux., "A Member," for Haiti, \$10; Sp. for "Christian Renton Loring" Memorial scholarship, China, \$50; Sp. for Miss Woodruff's salary, Africa, \$10.....	175 00
Brooklyn—St. John's, Wo. Aux., Sp. for Bishop White, Indiana, for parish house, Indianapolis.....	25 00	(Dorchester)—"H. M. S.," General.....	7 50
St. Luke's, "A Member," \$2, "A Friend," through Wo. Aux., \$10, General.....	12 00	Brookline—St. Paul's, Domestic, \$139.47; Foreign, \$118.71.....	258 18
Wm. G. Low, Sp. for China, \$135; Sp. for Alaska, \$125; General, \$500.....	750 00	Cambridge—Christ Church, "A Member," General.....	25 00
Far Rockaway—St. John's, General.....	105 57	Dedham—Church of the Good Shepherd, "A Member," Foreign.....	5 00
Garden City—Cathedral of the Incarna- tion, Sp. for China, \$7.27; Japan, \$7.27; Wo. Aux., Sp. for the Rev. J. A. Harris, for church at Marfa, Texas (New Mexi- co and Arizona), \$10.....	24 54	Fall River—St. Luke's, Wo. Aux., Sp. for Miss Woodruff's salary, Africa.....	5 00
Great Neck—All Saints', Sp. for St. Hilda's School, Wuchang, China, \$83.59; the Hon. John A. King, Sp. for the Rev. Mr. Pott, for St. John's College, Shanghai, China, \$100.....	183 59	Groton—"C. D. F.," General.....	7 00
Miss M. R. King, Wo. Aux., Sp. for Bish- op Rowe's work in Skaguay, Alaska...	50 00	Hanover—St. Andrew's, Domestic.....	19 60
Huntington—St. John's, Systematic Offer- ing Plan, General.....	3 70	Hingham—St. John Evangelist's S. S., General.....	3 76
Miscellaneous—"E. K.," General.....	1,000 00	Hyde Park—Christ Church, for Alaska, \$2.50; Foreign, \$2.50.....	5 00
"K.," General.....	500 00	Miss Harriet T. Browne, General.....	25 00
"Cash," General.....	05	Lawrence—Grace, "A Member," General..	5 00
<b>LOS ANGELES—\$6.20</b>		Longwood—Church of Our Saviour, Do- mestic.....	18 00
Glendale—St. Mark's, General.....	2 35	Pittsfield—"A Member," Wo. Aux., Gen- eral.....	30 00
San Fernando—Mission S. S.,* General.....	85	Springfield—Christ Church, Jun. Aux., Sp. for L. L. Kinsolving, Brazil.....	10 00
Santa Barbara—Trinity Church, "H. P. L.," General, \$2; Colored, \$1.....	3 00	"M. C. P.," Wo. Aux., Sp. for salary of Miss Higgins, Cape Mount, Africa.....	1 00
<b>MAINE—\$2,573.26</b>		Stockbridge—St. Paul's, Domestic, \$40; Colored, \$61.07; Foreign, \$20.....	121 07
Bar Harbor—St. Saviour's, Sp. for Bishop Graves, China, \$137; General, \$52.....	189 00	Taunton—St. Thomas's, "A Member," Sp. for Brazil, \$3; Wo. Aux., "A Member," General, \$100.....	103 00
Brunswick—St. Paul's, General.....	2 00	Wilkinsonville—St. John's S. S., Domestic	8 68
New Castle—St. Andrew's, General.....	54 25	<b>MICHIGAN—\$101.00</b>	
North East Harbor—St. Mary's-by-the-Sea, General, \$2,303.01; Sp. for Bishop Graves, for his work, Shanghai, China, \$25.....	2,328 01	Bay City (West)—Grace S. S.,* for Africa..	12 50
<b>MARQUETTE—\$8.04</b>		Detroit—St. John's, Wo. Aux., Mrs. Minor, Sp. for Brierley Memorial buildings, Cape Palmas, Africa, \$5; Sp. for Hill Memorial, Athens, Greece, \$10.....	15 00
Marquette—St. Paul's, Wo. Aux., General.	8 04	St. Paul's, Sp. for Rev. Logan H. Roots, China.....	10 00
<b>MARYLAND—\$306.80</b>		St. Peter's S. S.,* General.....	16 00
Baltimore—Christ Church, "A Member," General, \$50; Wo. Aux., A. H. Howard, Foreign, \$5.....	55 00	Mrs. Henry Kirkland Jones, General.....	5 00
St. James's S. S.,* Domestic.....	15 00	Flint—Estate of Almira T. Walker, Gen- eral.....	8 50
Baltimore Co. (Catonsville)—St. Timothy, Wo. Aux., Domestic, \$1; Foreign, \$1; Indian, \$1; Colored, \$1.....	4 00	Jonesville—Grace, Wo. Aux., for Miss Bull's salary, Japan.....	2 50
Sherwood Parish, Sherwood Church, Gen- eral.....	10 00	Port Huron—Grace, Wo. Aux., for Miss Bull's salary, Japan.....	2 50
(Lutherville)—Chapel of the Holy Com- forter, children's,* General.....	6 45	Trenton—St. Thomas's, Wo. Aux., for Miss Bull's salary, Japan.....	4 00
(Towson)—Trinity Church, General, \$45; S. S., Sp. for "Rev. Dr. Hoff" (In Memoriam) scholarship, St. Paul's School, South Dakota, \$11.....	56 00	Miscellaneous—Bishop Tuttle, General...	25 00
(Pikesville)—St. Mark's-on-Hill, chil- dren's* (additional), General.....	2 35	<b>MILWAUKEE—\$61.11</b>	
Frederick Co. (Frederick City)—All Saints', Foreign, \$12.95; Indian, \$2.95; Colored, \$5.35; Mexican, \$2.75.....	24 00	Delavan—Christ Church, Domestic, \$15.72; Foreign, \$22.75.....	38 47
Howard Co. (Ellicott City)—St. Peter's, Domestic.....	15 00	Giffords—Waldheim Sanitarium, "Some Little Friends,"* General.....	2 30
Washington Co. (Hagerstown)—"A Friend," General.....	1 00	Jan sville—Christ Church (of which S. S., \$7.34), General.....	12 34
		National Home—E. P. Wright, \$2.50; Mrs. F. M. Hickman, \$1.25; F. J. Wilson, \$1.25, General.....	5 00
		West Bend—St. James's, Foreign.....	3 00
		<b>MISSISSIPPI—\$2.00</b>	
		Holly Springs—Christ Church, Wo. Aux., Mission Branch, General.....	2 00

## MISSOURI—\$45.00

<i>St. Louis</i> —Christ Cathedral, General.....	25 00
<i>St. George's</i> , Wo. Aux., "A Member," General.....	5 00
<i>St. John's S. S.</i> , * Domestic and Foreign (additional).....	10 00
<i>Charles U. Holmes</i> , Foreign.....	5 00

## NEBRASKA—\$25.00

<i>Omaha</i> —Trinity Cathedral, Domestic and Foreign.....	25 00
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## NEWARK—\$63.50

<i>Montclair</i> —St. Luke's, "W.," Foreign.....	3 50
<i>Mrs. F. B. Carter</i> , General.....	50 00
<i>Morristown</i> —Edith C. Smith, Foreign.....	10 00

## NEW HAMPSHIRE—\$66.96

<i>Berlin</i> —St. Barnabas's S. S., * for "Edmund Waller Henning Memorial" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
<i>Concord</i> —St. Paul's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	5 00
<i>Hopkinton</i> —St. Andrew's, General.....	24 71
<i>New London</i> —F. Davis, General.....	2 00
<i>Rye Beach</i> —St. Andrew's-by-the-Sea, General.....	8 25
<i>(North Beach)</i> —E. M. Ely, General.....	2 00

## NEW JERSEY—\$241.36

<i>Elizabeth</i> —St. John's, Indian.....	18 09
<i>Moorestown</i> —"A Member," for "Trinity Memorial" scholarship, St. Elizabeth's School, South Dakota.....	60 00
<i>Mount Holly</i> —St. Andrew's, Colored, \$5.50; Foreign, \$6.57.....	12 07
<i>New Brunswick</i> —St. John the Evangelist, mite-chest No. 88,729, General.....	5 00
<i>Plainfield</i> —Heavenly Rest, General.....	10 00
<i>Miss A. Buxton</i> , General.....	1 00
<i>Princeton</i> —Trinity Church, Woman's Missionary Society, for "Louisa C. Tut-hill" scholarship, St. Mary's Hall, Shanghai, China.....	40 00
<i>Riverton</i> —Christ Church, Domestic, \$35; Indian, \$5.....	40 00
<i>Roselle</i> —St. Luke's S. S., General, \$15.20; "Delarue Kipling Howe" scholarship, St. Margaret's School, Tokyo, Japan, \$40.....	55 20

## NEW YORK—\$13,483.19

<i>Annandale</i> —St. Stephen's College, Domestic.....	25 00
<i>Croton Falls</i> —Odle Close family, Indian, \$5; Colored, \$5; Alaska, \$5; Africa, \$5; China, \$5; Greece, \$5; Haiti, \$5.....	35 00
<i>Highland</i> —Holy Trinity Church, \$3.67; S. S., \$2.41, General.....	6 08
<i>Kingston</i> —St. John's, Mrs. Eliza Gill, Foreign.....	5 00
<i>Lake Mahopac</i> —Holy Communion, Domestic, \$5.25; Indian, \$3.25; Colored, \$3.25; Foreign, \$3.25.....	15 00
<i>Mount Vernon</i> —Ascension, Miss Bessie Bolton, Foreign.....	2 00
<i>Newburgh</i> —"J. A. V. M.," for Divinity-school at Tokyo, Japan.....	10 00
<i>New York</i> —Ascension, through Wo. Aux., General.....	25 00
<i>Calvary</i> , Domestic, \$25; Foreign, \$25; Oliver G. Barton, Domestic and Foreign, \$25; Mrs. and Miss Barton, General, \$20.....	95 00
<i>Church Missions House Chapel</i> , General.....	50
<i>Heavenly Rest Chapel</i> , Daughters of the King, for "Heavenly Rest" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$15; S. S., * General, \$130.04.....	145 04
<i>St. Agnes's</i> , Domestic.....	95 58
<i>(Harlem)</i> —St. Bartholomew's Swedish Chapel S. S., * General.....	40 00
<i>St. Chrysostom's S. S.</i> , * Domestic, \$73.56; Foreign, \$31.82.....	105 38
<i>St. George's</i> , General.....	100 00
<i>St. John Baptist School</i> , through Wo.	

<i>Aux.</i> , Sp. for China (of which Box 93, 001, \$8).....	10 00
<i>St. John Evangelist's</i> , through Wo. Aux., General.....	25 00
<i>St. Mark's</i> , "A Communicant," Sp. toward support of a missionary.....	6 00
<i>(Manhattanville)</i> —St. Mary's, "E. S. D. B.," Sp. for support of "Constance," St. Mary's Orphanage, Shanghai, China, St. Saviour's Chapel, General.....	80 00
<i>St. Thomas's</i> , Mexican Committee, Sp. for the Rev. Mr. Forrester's salary, \$5; Mrs. G. W. Fiske Sp. for salaries of Mexican clergy, \$32.50.....	10 00
<i>Mr. Cornelius Vanderbilt</i> , General.....	37 50
<i>Mrs. Auchmuty</i> , Domestic.....	5,000 00
<i>Mrs. Julia Merritt</i> , Domestic, \$500; Colored, \$300; Foreign, \$200.....	2,500 00
<i>Mrs. M. C. Scrymser</i> , General, \$200; Sp. for "Charlotte" scholarship, St. Elizabeth's School, South Dakota, \$60.....	1,000 00
<i>"A Friend,"</i> through Wo. Aux., Sp. for education of missionary's children.....	260 00
<i>"M. M."</i> , General.....	250 00
<i>Miss M. M. Collins</i> , Sp. for "Dr. A. T. Twing" scholarship, St. Mary's School, South Dakota.....	100 00
<i>The Rev. Cornelius E. Duffie</i> , D.D., General.....	60 00
<i>Mrs. W. Harman Brown</i> , Sp. for Chageluk Mission, the Rev. J. W. Chapman, Alaska.....	25 00
<i>Mrs. Francis Delafield</i> , Domestic.....	25 00
<i>Mrs. M. A. Duane</i> , Sp. for "Howard Duane" Memorial scholarship, St. Paul's College, Tokyo, Japan.....	20 00
<i>"L. and E."</i> , General.....	10 00
<i>Mary H. Robinson</i> , General.....	10 00
<i>"H. C."</i> , Domestic and Foreign.....	5 00
<i>Pine Hill</i> —Mary B. P. Garnett, Sp. for St. Paul's Divinity-school, Wuchang, China.....	15 00
<i>Poughkeepsie</i> —Branch Wo. Aux., "Poughkeepsie Memorial" (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40; "Poughkeepsie" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Sp. for St. John's College, Shanghai, China, \$25.....	90 00
<i>(Manchester Bridge)</i> —St. John's S. S., * General.....	2 25
<i>Saugerties</i> —Trinity Church, Domestic, \$7.74; Foreign, \$3.28.....	16 02
<i>West New Brighton</i> —Ascension, General.....	151 84
<i>West Point</i> —Mrs. E. A. Enst, Sp. for "Louisa Amory" scholarship, St. Mary's School, South Dakota.....	60 00
<i>Yonkers</i> —Mrs. J. H. Clark, Domestic.....	25 00
<i>Miscellaneous</i> —"D." General.....	10 00
From the Bishop of New York, in fulfillment of his pledge for the salary of the Bishop of Alaska.....	3,000 00

## NORTH CAROLINA—\$27.84

<i>Greensboro</i> —St. Barnabas's School S. S., * (additional), General.....	1 98
<i>Henderson</i> —Holy Innocents', Indian.....	8 00
<i>Raleigh</i> —Christ Church, "Five Members," Domestic and Foreign.....	8 75
<i>Rowan Co.</i> —St. Mary's, Foreign.....	10 00
<i>Salisbury</i> —St. Luke's, General.....	4 11

## OHIO—\$304.44

<i>Canton</i> —St. Paul's S. S., * Foreign.....	2 00
<i>Cleveland</i> —Trinity Church, Domestic, \$191.10; Colored, \$89.34.....	280 44
<i>Mrs. W. G. Yates</i> , Wo. Aux., General.....	5 00
<i>Mite-chest No. 9,617</i> , General.....	3 00
<i>Gambier</i> —Harcourt Parish S. S., Sp. for Miss Marston's work in India.....	4 00
<i>Toledo</i> —St. Paul's S. S., * General.....	10 00

## PENNSYLVANIA—\$7,018.40

<i>Ardmore</i> —St. Mary's S. S., * General.....	40 00
<i>Downtontown</i> —St. James's, "A Member," General.....	5 00
<i>Eddington</i> —Christ Church S. S., * General.....	18 00
<i>Philadelphia (Germantown)</i> —Calvary, Wo. Aux., Colored.....	110 00

<i>(Germantown)</i> —Christ Church S. S.,* \$41.04; "A Member," \$100, General.....		141 04
Covenant, "A Member," General.....		300 00
Holy Apostles', Mrs. George C. Thomas, General, \$200; Mr. George C. Thomas, General, \$2,000.....		2,200 00
Holy Trinity Memorial S. S.,* General, \$17.37; Sp. for Bishop Hare, South Da- kota, \$7.68.....		25 00
Holy Trinity Church, "J. M. S.," Gen- eral.....		2 00
Prince of Peace Chapel S. S., General.... <i>(Kensington)</i> —St. Barnabas's, Sp. for "Bishop Whipple" scholarship, \$30, for "Bishop Hare" scholarship, \$30, both in St. Mary's School, South Da- kota.....		100 06 60 00
St. Jude's, Indian.....		50 00
St. Luke's, Wo. Aux., Mr. and Mrs. J. S. Cox, General.....		100 00
<i>(Frankford)</i> —St. Mark's, General, \$77.85; Sp. for Bishop Barker's work, Olympia, \$25.....		102 85
<i>(Oxford)</i> —Trinity Church, Wo. Aux., General.....		17 90
Miss H. A. Wood, Domestic and Foreign Rev. A. L. Elwyn, for "M. M. E." (In Me- moriam) scholarship, St. Elizabeth's School, South Dakota.....		100 05 30 00
"Tithe," General.....		50 00
"K." General.....		20 00
"F. F. F." General.....		3,000 00
Miss E. M. Biddle, for "Mary Amory Hare" (In Memoriam) scholarship, St. Mary's School, South Dakota.....		30 00
Miss H. S. Biddle, for "Fidelitas" schol- arship, St. Paul's School, South Da- kota.....		30 00
Miss Mary Pearsall, General.....		50 00
Miss Annie Frazier, Domestic and For- eign.....		100 00
<i>Radnor</i> —St. David's, Domestic, \$51.85; Foreign, \$50.....		101 85
<i>Upper Providence</i> —St. Paul's Memorial S. S., Sp. for Cuba, \$4.43; Haiti, \$4.10; Japan, \$3.41; Indian, \$4.27.....		16 21
<i>Weldon</i> —St. Peter's S. S.,* General.....		38 00
<i>West Chester</i> —Holy Trinity S. S.,* General (additional).....		4 55
<i>Miscellaneous</i> —Bishop Whitaker, General Interest on deposits,* General.....		100 00 75 89
<b>QUINCY—\$19.10</b>		
<i>Oscoda</i> —"Two Friends," General.....		10 00
<i>Peoria</i> —J. A. and N. Dickinson, Domestic and Foreign.....		2 00
<i>Warsaw</i> —St. Paul's S. S.,* General.....		7 10
<b>RHODE ISLAND—\$6,070.64</b>		
<i>East Greenwich</i> —St. Luke's, "A Member," General, \$5; Cape Palmas, Africa, \$5.....		10 00
<i>Edgewood</i> —Transfiguration, "A. T. B.," General.....		3 00
<i>Middletown</i> —St. Columba's, Wo. Aux., Sp. for church in Hashimoto, Japan.....		6 00
Albert L. Chase, General.....		15 00
<i>Newport</i> —"A Friend," Domestic, \$3,000; Foreign, \$2,000.....		5,000 00
"H. B.," Domestic.....		1,000 00
<i>Pawtucket</i> —Trinity Church, Wo. Aux., Sp. for church in Hashimoto, Japan.....		2 00
<i>Providence</i> —St. Ansgarius's, Foreign, \$3.74; S. S.,* General, \$5.....		8 74
<i>Warwick</i> —A. D. Cook, Foreign.....		80
<i>Miscellaneous</i> —"Brewer Fund," Wo. Aux., for "H. H. Gilpin" scholarship, Eliza F. Drury Station, Africa.....		25 00
Wo. Aux., Sp. for church in Hashimoto, Japan.....		10
<b>SOUTH CAROLINA—\$13.86</b>		
<i>Charleston</i> —St. Luke's, "Two Members," General.....		3 00
<i>Kingstree</i> —St. Alban's, General.....		3 00
<i>Winnsboro</i> —The Rev. Benj. Allston, Gen- eral.....		6 00
<i>Wilton</i> —Christ Church Chapel, Miss La Roche's S. S. class,* General.....		1 86
<b>SOUTHERN OHIO—\$17.51</b>		
<i>Cincinnati (Walnut Hills)</i> —Advent, Wo. Aux., General.....		15 00
St. Paul's, Wo. Aux., Foreign.....		2 00
<i>Dresden</i> —Zion S. S.,* General (additional).....		51
<b>SOUTHERN VIRGINIA—\$178.94</b>		
<i>Augusta Co. (Staunton)</i> —Trinity Church, Jun. Aux., Sp. for "Lizzie Gay" Me- morial scholarship, St. Margaret's School, Tokyo, Japan.....		25 00
<i>Brunswick Co. (Diamond Grove)</i> —Grace Chapel, Domestic.....		5 00
<i>(Lawrenceville)</i> —St. Paul's, Domestic....		3 67
<i>Mecklenburg Co. (St. Tammany)</i> —St. Mark's, Domestic.....		8 47
<i>Montgomery Co. (Christianburg)</i> —St. Thomas's, for Japan.....		7 00
<i>Nansemond Co. (Suffolk)</i> —St. Paul's, Wo. Aux., Sp. for work among the Utes, Utah.....		75 00
<i>Norfolk Co. (Norfolk)</i> —Christ Church, \$35, S. S., General, \$40.....		4 25
<i>Washington Co. (Abingdon)</i> —St. Thomas's, for Japan.....		50 00
<i>Miscellaneous</i> —Babies' Branch, for Alaska, \$10; Sp. for Ute Indians, \$10; Sp. for Mr. Osuga's Orphanage, Japan, \$30....		
<b>SPRINGFIELD—\$14.85</b>		
<i>Bloomington</i> —St. Matthew's, General.....		11 05
<i>Carrollton</i> —Trinity Church, General.....		1 30
<i>Elkhart</i> —St. John Baptist S. S.,* General..		2 50
<b>TENNESSEE—\$82.36</b>		
<i>Cleveland</i> —St. Luke's Memorial, Domestic		11 54
<i>Knoxville</i> —St. John's, Sp. for Church mis- sions in Armenia.....		20 82
<i>Sewanee</i> —Missionary Society, for Japan...		50 00
<b>VERMONT—\$49.95</b>		
<i>Burlington</i> —St. Paul's Parish, R. A. Hop- kins, Foreign.....		5 00
<i>Manchester Centre</i> —Zion S. S.,* General..		11 73
<i>Richford</i> —The Rev. J. Simonds, General..		2 00
<i>St. Albans</i> —"A Vermont Churchwoman," General.....		20 00
<i>Swanton</i> —Holy Trinity S. S.,* General.....		11 22
<b>VIRGINIA—\$371.00</b>		
<i>Clarke Co. (Millwood)</i> —Christ Church, "Whatsoever Circle" of King's Daugh- ters, Sp. for "Evelyn Byrd Page Lee" scholarship, St. Augustine's School, near Monrovia, Africa.....		25 00
<i>Fauquier Co. (The Plains)</i> —Whittle Par- ish, Foreign.....		11 00
<i>Henrico Co. (Richmond)</i> —St. Andrew's, Wo. Aux., Sp. for the Rev. C. Brown's work, Brazil.....		10 00
St. James's, Wo. Aux., Sp. for the Rev. C. Brown's work, Brazil.....		10 00
St. John's, Wo. Aux., Sp. for Church Training-school for Women, Shanghai, China.....		2 00
Mrs. C. C. Penick, General, \$50; Sp. for support of a girl in Mr. Osuga's Or- phanage, Japan, \$25.....		75 00
<i>Shenandoah Co. (Mt. Jackson)</i> —Through American Church Missionary Society, Sp. for work of the Rev. Mr. Tai, Tokyo, Japan.....		10 00
<i>Miscellaneous</i> —Branch Wo. Aux., Thank- offering pledge, Sp. for salary of Miss Sabine, Alaska, \$25; Sp. for salary of Miss Woodruff, Africa, \$25; Sp. for sal- ary of Miss Crummer, China, \$25; Sp. for life insurance of the Rev. C. Brown, Brazil, \$33.....		108 00
Babies' Branch, Wo. Aux., Sp. for Miss Sabine's school, Alaska, \$25; Sp. for St. Mary's Orphanage, Shanghai, Chi- na, \$35; Sp. for Miss Thackara's hospi- tal, Arizona, \$25; Sp. for Mr. Osuga's Orphanage, Japan, \$35.....		120 00
<b>WASHINGTON—\$163.84</b>		
<i>Washington (D. C.)</i> —Epiphany, Colored..		87 08
St. Thomas's, Foreign.....		80 00

<i>Charles Co.</i> —Durham Parish, General.....	2 04	<i>Kingman</i> —Mission, General.....	2 25
<i>Montgomery Co. (Gaithersburg)</i> —Ascension, General.....	6 00	<i>Phoenix</i> —Trinity Church, General.....	9 30
<i>(Rockville)</i> —Christ Church, General.....	10 00	<i>Williams</i> —Mission, General.....	6 75
<i>(Brookville)</i> —St. John's, for Japan, \$3.77, Sp. for Brazil, \$5; Wo. Aux., General, \$5.....	17 77	<i>Winslow</i> —Mission, General.....	3 60
<i>Prince George's Co. (Bowie)</i> —Mission S. S.,* General.....	3 00	<b>ASHEVILLE—\$5.00</b>	
<i>(Glendale)</i> —St. George's S. S.,* General..	3 00	<i>Lincolnton</i> —A Lady, through Wo. Aux.,* General.....	3 00
<i>St. Mary's Co.</i> —Conference of Colored farmers, teachers, parents, etc., held in Charlotte Hall, Colored.....	5 00	<i>Miscellaneous</i> —"A Friend," General.....	2 00
<b>WESTERN MICHIGAN—\$9.00</b>		<b>DULUTH—\$11.39</b>	
† <i>Battle Creek</i> —St. Thomas's S. S.....		<i>Cass Lake</i> —Prince of Peace Church, General.....	1 00
<i>Hastings</i> —Mrs. Jos. Rogers, General.....	2 00	<i>Glenwood</i> —St. Paul's, General.....	3 00
<i>Union City</i> —Miss Sarah Wemple, Domestic and Foreign.....	2 00	<i>Gull Lake</i> —Shay-day-ence Memorial Mission, General.....	64
<i>Miscellaneous</i> —"B. J. S.," Domestic and Foreign.....	5 00	<i>Lathrop</i> —Station, General.....	17
<b>WESTERN NEW YORK—\$792.05</b>		<i>Leech Lake</i> —Church of the Good Shepherd, General.....	1 00
<i>Branchport</i> —Miss C. N. M. Rose, General..	5 00	<i>Pine Point</i> —Brick Memorial, General.....	1 00
<i>Buffalo</i> —Ascension S. S.,* General, \$25; Sp. for the Rev. P. P. Alston's work, Charlotte, North Carolina, \$25.....	50 00	<i>Richwood</i> —Holy Apostles', for Japan.....	2 33
St. James's S. S.,* General.....	66 71	<i>Twin Lake</i> —Samuel Memorial Church, General.....	1 00
St. Jude's S. S.,* General.....	10 56	<i>Wild Rice River</i> —Epiphany, General.....	1 00
St. Matthew's S. S.,* General.....	23 20	<i>Miscellaneous</i> —Babies' Branch, Wo. Aux., General.....	25
St. Paul's S. S.,* Foreign.....	22 83	<b>NEVADA AND UTAH—\$72.39</b>	
St. Simon's S. S.,* General.....	6 83	<i>Utah.</i>	
"Birthday Offering," General.....	100 00	<i>Ogden</i> —Church of the Good Shepherd, Domestic, \$48.26; Colored, \$1.60.....	49 86
<i>Catharine</i> —St. John's, General.....	6 00	<i>Salt Lake City</i> —St. Paul's S. S.,* General..	22 53
<i>Chautauqua</i> —Chapel of the Good Shepherd, Sp. for Bishop Johnston's Colored work, Western Texas.....	12 00	<b>NEW MEXICO—\$20.35</b>	
<i>Corning</i> —Christ Church, Wo. Aux., Sp. for "King Hall" scholarship, Washington, D. C.....	10 00	<i>Albuquerque</i> —St. John's, General.....	8 10
<i>East Aurora</i> —St. Matthias's, Domestic....	7 61	<i>Gallup</i> —Church of the Holy Spirit, General.....	2 75
<i>Geneva</i> —Trinity Church, Wo. Aux., Sp. for "Harry W. Nelson" scholarship, Jane Bohlen School, Wuchang, China.....	40 00	<i>El Paso (Texas)</i> —St. Clement's, General..	6 75
<i>Hammondsport</i> —St. James's, Domestic, \$3.57; Foreign, \$7.27.....	10 84	<i>Santa Fe</i> —Holy Faith, Domestic and Foreign.....	2 75
<i>Le Roy</i> —St. Mark's S. S.,* General.....	10 00	<b>NORTH DAKOTA—\$88.64</b>	
<i>Rochester</i> —St. Luke's S. S., Sp. for "St. Luke" scholarship, St. Paul's School, South Dakota.....	60 00	<i>Bathgate</i> —Church of the Redeemer, Domestic and Foreign.....	4 50
"A Friend," General.....	50 00	<i>Bismarck</i> —St. George's, Domestic and Foreign.....	4 71
<i>Westfield</i> —St. Peter's, Domestic, \$2.26; Foreign, \$6.71.....	8 97	<i>Buffalo</i> —Calvary, Domestic and Foreign..	9 42
<i>Miscellaneous</i> —"Tithes from Friends," General.....	7 00	<i>Cando</i> —Mission, Domestic and Foreign.....	2 81
"O. W. T.," General.....	200 00	<i>Cassellton</i> —St. Stephen's, Domestic and Foreign.....	1 85
"Little Helpers," Sp. toward nurse, Ft. Defiance Hospital, Arizona.....	10 00	<i>Devil's Lake</i> —Mission, Domestic and Foreign.....	4 51
Branch Jun. Aux., Sp. for "Bishop Coxe" scholarship, Shoshone, Wyoming, \$25; Sp. for Miss S. Carter's Emergency Fund, \$25; Sp. for "Mary E. Hart" scholarship, Nara, Japan, \$25.....	75 00	<i>Dickenson</i> —St. John's, Domestic and Foreign.....	2 24
<b>WEST VIRGINIA—\$46.57</b>		<i>Fort Totten</i> —Mission, Domestic and Foreign.....	5 76
<i>Ansted</i> —Church of the Redeemer, for Japan.....	5 20	<i>Grand Forks</i> —St. Paul's, Domestic and Foreign.....	3 30
<i>Hedgesville</i> —Mt. Zion, General.....	5 00	<i>Jamestown</i> —Grace, Domestic and Foreign	9 25
<i>Shepherdstown</i> —Trinity Church, Foreign, \$11.37; S. S., "Little Anna" scholarship, St. John's Mission, Cape Mount, Africa, \$25.....	36 37	<i>Lakota</i> —Church of the Good Shepherd, Domestic and Foreign.....	7 00
<b>ALASKA—\$50.00</b>		<i>Larimore</i> —Mission, Domestic and Foreign	1 56
<i>Anvik</i> —Christ Church, Jun. Aux., Sp. for St. John's Orphanage, Osaka, Japan, \$1; Miss Bertha W. Sabine, General, \$34; through Wo. Aux., Sp. for Archdeacon Joyner's work, South Carolina, \$10; Sp. for the Rev. J. A. Deal's work, Asheville, \$5.....	50 00	<i>Lisbon</i> —Trinity Church, Domestic and Foreign.....	1 50
<b>ARIZONA—\$27.90</b>		<i>Mayville</i> —Calvary, Domestic and Foreign..	2 15
<i>Flagstaff</i> —Mission, General.....	6 00	<i>Milton</i> —Mission, Domestic and Foreign.....	2 50
† In the June SPIRIT OF MISSIONS, \$25.28 received as a Lenten offering from this Sunday-school, was, by error, entered as from St. Thomas's S. S., Battle Creek, West Missouri.		<i>Minot</i> —Incarnation, Domestic and Foreign.....	3 90
		<i>Northwood</i> —St. James's, Domestic and Foreign.....	2 40
		<i>Park River</i> —Mission, Domestic and Foreign.....	4 21
		<i>Rockford</i> —Mission, Domestic and Foreign..	2 15
		<i>Rolla</i> —St. John's, Domestic and Foreign..	4 00
		<i>Towner</i> —Mission, Domestic and Foreign..	4 45
		<i>Valley City</i> —All Saints', Domestic and Foreign.....	4 47
		<b>NORTHERN CALIFORNIA—\$2.50</b>	
		<i>Sutter Creek</i> —Trinity Church, General....	2 50
		<b>OKLAHOMA AND INDIAN TERRITORY—\$19.71</b>	
		<i>Oklahoma.</i>	
		<i>Chandler</i> —St. Stephen's (of which S. S.,* \$1), General.....	3 00
		<i>El Reno</i> —Christ Church, General.....	1 25
		<i>Guthrie</i> —Trinity Church, General.....	10 00

<i>Kingfisher</i> —Mission S. S.,* General.....	46	Income from bequest of Mrs. Ann S. Hough, Sp. to be paid to Mrs. Mary Lamoroux.....	150 00
<i>Shawnee</i> —Emmanuel Church, General....	2 00	Payment from legacy of Mrs. M. S. Minor, for support of Launcelot B. Minor, High School, Africa.....	40 00
Indian Territory.		Through <i>The Churchman</i> , for Alaska, \$1; General, \$16.....	17 00
<i>Ardmore</i> —St. Philip's S. S., General.....	3 00	"A Member," Wo. Aux., General.....	13 00
<b>SOUTH DAKOTA—\$5.52</b>		"Trust," General.....	10 00
<i>Sisseton Agency</i> —St. James's S. S.,* General.....	1 40	"Anonymous," General.....	50
<i>Miscellaneous</i> —Indian Babies' Branch, through Wo. Aux., Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$2; Sp. for St. John's Orphanage, Osaka, Japan, \$1.06; Sp. for St. Mary's Orphanage, Shanghai, China, \$1.06.....	4 12	"S. S. B.," for Deaf Mute Mission.....	2 00
<b>SOUTHERN FLORIDA—\$20.54</b>		<b>FOREIGN—\$31.26</b>	
<i>Brooksville</i> —St. John's S. S.,* General.....	6 30	<i>West Africa, Caldwell</i> —St. Peter's (of which S. S.,* \$1, Rev. Joseph T. Gibson, \$2.50), Foreign.....	4 50
<i>Orlando</i> —St. John Baptist, General.....	11 44	<i>Kai Poos Station</i> —Thompson's Mission School,* Foreign.....	1 00
<i>Thonotosassa</i> —Trinity Church, "A Member," General.....	1 00	<i>Crozierville</i> —Christ Church, General....	5 76
<i>Zellwood</i> —St. James's, General.....	1 80	<i>Since, Greenville</i> —St. Paul's S. S.,* General.....	20 00
<b>WESTERN COLORADO—\$15.00</b>		<b>LEGACIES—\$90.20</b>	
<i>Durango</i> —St. Mark's, Domestic.....	4 00	<i>Conn., Pine Meadow</i> —Estate of Mrs. C. N. Chapin, General.....	90 20
<i>Gunnison</i> —Good Samaritan, Domestic....	2 00	Receipts for the month.....	\$42,375 81
<i>Mancos</i> —Mission, Domestic.....	1 00	Amount previously acknowledged.....	577,849 81
<i>Rico</i> —St. Luke's, Domestic.....	4 00		620,225 62
<i>Silverton</i> —Mission, Domestic.....	1 00	Deduct amount received in July from Missouri, St. Louis, St. John's S. S., for Domestic and Foreign Missions, now returned to Treasurer of S. S. by request.....	10 00
<i>Telluride</i> —Mission, Domestic.....	3 00		
<b>WESTERN TEXAS—\$10.00</b>		Total contributions, legacies and specials from September 1st, 1897 to September 1st, 1898..	\$620,215 62
<i>Kerrville</i> —St. Peter's, General.....	10 00		
<b>MISCELLANEOUS—\$3,005.00</b>			
Interest, Domestic, \$1,454.28; Indian, \$632.54; Africa, \$297.83; China, \$11.63; Japan, \$3.13; Foreign, \$299.84; Specials, \$73 25.....	2,772 50		

**\*\* For the Financial Statement for the fiscal year which closed August 31st, see page 470.**

# AMERICAN CHURCH MISSIONARY SOCIETY.

*Evangelical, Voluntary, Auxiliary to the Board of Missions.*

*President, GENERAL WAGER SWAYNE.*

*Treasurer, ANDREW C. ZABRISKIE, Esq.*

*General Secretary, REV. W. DUDLEY POWERS, D.D.*

**Fields: Brazil, Cuba, Home.**

*Office, Room 33, Church Missions House, New York City.*

The Society appeals for aid for its Domestic missionaries, also for help for Brazil, where our Church has a great Foreign mission, seven churches, 350 communicants, who contribute nearly \$3,500 United States gold toward self-support, also for Cuba, where the opportunity for Church work will soon be at hand.

## ACKNOWLEDGMENTS.

The Treasurer of the American Church Missionary Society acknowledges the following contributions from June 1st, to August 31st, 1898:

<b>ALBANY—\$7.00</b>		<b>MAINE—\$40.00</b>	
<i>Cohoes—St. John's Wo. Aux., Cuba....</i>	2 50	<i>Portland—St. Stephen's Church and S.</i>	
<i>Hudson—All Saints' Wo. Aux., Cuba....</i>	1 00	<i>S., Cuba, \$10; Brazil, \$30.....</i>	40 00
<i>Rensselaerville—Trinity Church Jun.</i>		<b>MARYLAND—\$97.12</b>	
<i>Aux., Cuba .....</i>	1 00	<i>Baltimore—Mission S. S. of Christ</i>	
<i>Troy—Ascension Wo. Aux., Cuba.....</i>	2 50	<i>Church for work of Rev. W. C.</i>	
<b>ARKANSAS—\$10.00</b>		<i>Brown, Brazil .....</i>	25 28
<i>Helena—St. John's S. S., special for</i>		<i>Christ Church, Young Men's Bible-</i>	
<i>Church at Rio Grande, Brazil.....</i>	10 00	<i>class, \$8; Mothers' Meeting, \$2; Wo.</i>	
<b>CONNECTICUT—\$39.82</b>		<i>Aux., \$2.50; Brazil, Domestic, \$2.50..</i>	15 00
<i>Hartford—Trinity Church, Brazil.....</i>	37 82	<i>Frederick—All Saints' Parish, Domestic,</i>	
<i>West Cheshire—Mrs. S. M. Williams,</i>		<i>\$12.11; Brazil, \$6.50.....</i>	18 61
<i>Domestic, \$1; Brazil, \$1.....</i>	2 00	<i>Towson—Trinity Church, Brazil.....</i>	30 00
<b>CHICAGO—\$105.00</b>		<i>West River—Christ Church, Cuba, \$5;</i>	
<i>Chicago—St. Andrew's Brotherhood,</i>		<i>Brazil, \$3.23 .....</i>	8 23
<i>Grace Chapter, special for Brazil pa-</i>		<b>MASSACHUSETTS—\$26.00</b>	
<i>per, <i>Estandarte</i> .....</i>	5 00	<i>Cambridge—“A. E. T.,” Brazil.....</i>	3 00
<i>Grace Wo. Aux., E. M. Stires Schol-</i>		<i>Fall River—Ascension, Ladies' Mission-</i>	
<i>arship, Brazil .....</i>	100 00	<i>ary Society, Brazil.....</i>	5 00
<b>DELAWARE—\$66.00</b>		<i>Springfield—Christ Church Wo. Aux., \$5;</i>	
<i>Christiana Hundred—Wo. Aux. of Christ</i>		<i>Jun. Aux., \$10; special for Church at</i>	
<i>Church, Domestic .....</i>	66 00	<i>Rio Grande, Brazil .....</i>	15 00
<b>IOWA—\$6.00</b>		<i>Taunton—St. Thomas's, a member, Bra-</i>	
<i>Vail—R. W. Wright, Brazil.....</i>	6 00	<i>zil .....</i>	3 00
<b>KANSAS—\$13.00</b>		<b>NEWARK—\$20.00</b>	
<i>Topeka—Grace Cathedral, Jun. Aux.,</i>		<i>Montclair—St. Luke's, Brazil.....</i>	20 00
<i>Brazil .....</i>	13 00	<b>NEW YORK—\$386.10</b>	
<b>KENTUCKY—\$75.50</b>		<i>New York City—Calvary, Foreign Mis-</i>	
<i>Hopkinsville—Grace Church Missionary</i>		<i>sionary Committee, Wo. Aux., for</i>	
<i>Circle, Brazil .....</i>	13 00	<i>work of Rev. W. C. Brown, Brazil...</i>	25 00
<i>Louisville—St. Andrew's Branch Wo.</i>		<i>Heavenly Rest, Jun. Aux., Brazil...</i>	10 00
<i>Aux., Brazil .....</i>	12 50	<i>St. John the Evangelist, a member</i>	
<i>St. Paul's, Domestic, \$15; Brazil, \$35..</i>	50 00	<i>Wo. Aux., Brazil.....</i>	25 00
<b>LEXINGTON—\$8.00</b>		<i>Trinity Chapel, Brazil.....</i>	50 00
<i>Lexington—St. John's Cathedral Wo.</i>		<i>Clarence M. Hyde, Esq., Domestic...</i>	250 00
<i>Aux., Cuba .....</i>	8 00	<i>Rhinecliff—Ascension S. S., Domestic...</i>	26 10
<b>LONG ISLAND—\$141.50</b>		<b>OLYMPIA—\$4.10</b>	
<i>Brooklyn—Christ Church, \$11; Sunday-</i>		<i>Olympia—St. John's, Brazil .....</i>	4 10
<i>school, \$130; Brazil.....</i>	141 00	<b>PENNSYLVANIA—\$336.00</b>	
<i>Mrs. J. G. Johnson, Cuba.....</i>	50	<i>Philadelphia—St. Luke's S. S., special</i>	
		<i>for Church at Rio Grande.....</i>	25 00
		<i>St. Philip's, Brazil.....</i>	5 00
		<i>Ladies' Cuban Guild.....</i>	200 00

Life Membership, Mrs. Margaretta V. Whitney .....	100 00	<i>Fairfax Co. (Fairfax)</i> —Brazilian Missionary Society, salary of Rev. J. W. Morris, Brazil .....	125 00
Rev. R. A. Mayo, annual membership A. M. C. S. ....	3 00	<i>Goocland Co. (Elk Hill)</i> —A friend, Domestic, \$12; Indian, \$10; Mexico, \$8; Cuba, \$8; Brazil, \$6. ....	44 00
<i>Ogontz</i> —Rev. J. T. Cole, annual membership A. M. C. S. ....	3 00	In Memoriam, Miss M. B. H., Domestic, \$12; Indian, \$10; Mexico, \$8; Cuba, \$8; Brazil, \$6. ....	44 00
PITTSBURG—\$600.00		<i>Henrico Co. (Richmond)</i> —St. Andrew's Wo. Aux., work of Rev. W. C. Brown	10 00
<i>Allegheny</i> —Mrs. F. R. Brunot, Domestic, special .....	500 00	Richmond Protestant Episcopal Missionary Society, Brazil .....	150 00
<i>Broomsville</i> —Christ Church, a member, Brazil, \$90; Cuba, \$10. ....	100 00	St. James's, Richmond, work of Rev. W. C. Brown, Brazil .....	10 00
RHODE ISLAND—\$25.00		St. Paul's Wo. Aux., Brazil. ....	60 00
<i>Providence</i> —St. James's S. S., special for Church at Rio Grande. ....	25 00	<i>King George Co.</i> —St. Paul's and Hanover Parishes, Brazil. ....	5 00
SOUTH CAROLINA—\$40.82		<i>Middlesex Co.</i> —Christ Church, Brazil. ....	5 00
<i>Charleston</i> —St. Michael's Branch Wo. Aux., special for work of Rev. W. C. Brown, Brazil. ....	21 32	<i>Shenandoah Co. (Mt. Jackson)</i> —Rev. J. Virginia Branch of Wo. Aux. Life Insurance W. C. Brown, Brazil. ....	33 00
<i>Cheraw</i> —St. David's, Brazil. ....	14 50	<i>Westmoreland Co.</i> —Washington Parish, Brazil .....	5 00
In Memoriam, Brazil. ....	5 00		
SOUTHERN FLORIDA—\$1.00		WASHINGTON—\$75.40	
<i>Sanford</i> —Miss H. R. Parkhill, Cuba. ....	1 00	<i>Washington, D. C.</i> —St. Margaret's S. S., special for work of Rev. W. C. Brown, Brazil .....	27 38
SOUTHERN OHIO—\$20.00		St. Bartholomew's Parish, St. John's Church, Brazil .....	5 00
<i>Cincinnati</i> —Christ Church Wo. Aux., Brazil .....	20 00	St. Thomas's, Domestic. ....	30 00
SOUTHERN VIRGINIA—\$130.41		Rev. T. S. Childs, D. D., Brazil. ....	5 00
<i>Dinwiddie Co. (Petersburg)</i> —Grace Wo. Aux., Brazil .....	25 00	<i>Montgomery Co. (Hyattsville)</i> —Pinkney Memorial S. S., Brazil. ....	8 02
<i>Nelson Co. (Davis)</i> —Wood Memorial Missionary Society, Brazil. ....	9 41	WESTERN NEW YORK—\$1.50	
<i>Norfolk Co. (Norfolk)</i> —St. Luke's, Brazil (of which for Rev. W. C. Brown, \$5). ....	42 75	<i>Rochester</i> —St. Luke's Wo. Aux., Indian, \$1; Colored, 50 cts. ....	1 50
<i>Roanoke Co. (Roanoke)</i> —St. John's S. S., special for Church at Rio Grande, Brazil .....	3 25	WEST VIRGINIA—\$148.06	
Babies' Branch Wo. Aux., Domestic, \$30; Brazil, \$20. ....	50 00	<i>Charleston</i> —St. John's S. S., special for Church at Rio Grande, Brazil. ....	25 00
TENNESSEE—\$5.00		Zion, Brazil, \$17; Cuba, \$2.46; Jews, \$9.98 .....	29 43
<i>Clarksville</i> —Trinity Church, a member, Domestic, \$1; Brazil, \$4. ....	5 00	<i>Cresap's Valley</i> —S. S., Domestic. ....	1 00
VIRGINIA—\$577.75		<i>Parkersburg</i> —Chapel of Good Shepherd, Domestic, \$2; Brazil, \$8.50. ....	10 50
<i>Albemarle Co. (Cismont)</i> —Grace Wo. Aux., Brazil .....	5 00	<i>Shepherdstown</i> —Trinity Church, Domestic .....	16 10
<i>Alexandria Co. (Alexandria)</i> —Christ Church Wo. Aux., support of Rev. L. L. Kinsolving, Brazil. ....	49 50	<i>Tavernersville</i> —Grace, Domestic, 75 cts.; Brazil, 39 cts. ....	1 14
<i>Clarke Co. (Berryville)</i> —Grace, Brazil. ....	20 00	<i>Waverly</i> —Mission S. S., Domestic. ....	1 00
<i>Essex Co. (Loretto)</i> —St. Ann's Parish, Brazil .....	2 25	<i>Weston</i> —St. Paul's, Brazil. ....	19 04
		<i>Williamstown</i> —Christ Church, Domestic, 75 cts.; Brazil, 50 cts. ....	1 25
		West Virginia Branch Wo. Aux., Life Insurance Rev. Mr. Meem, Brazil. ....	43 60
		Total of contributions. ....	\$3,006 08
Gift of Mrs. A. H. Jackson, additional. ....			\$ 104 00
Subscriptions to <i>The Echo</i> . ....			40 50
Income of all Trust Funds. ....			1,909 40
Miscellaneous .....			85 12
Total of all receipts. ....			5,145 10
Received before June 1st, 1898. ....			26,386 95
Total of all receipts for fiscal year, except mortgage paid in. ....			\$31,532 05

# ACKNOWLEDGMENTS

## OF THE AMERICAN CHURCH BUILDING FUND COMMISSION.

**N.B.**—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts and Money Orders should hereafter be made payable to the order of **GEORGE C. THOMAS, Treasurer**, and sent to him, *Church Missions House, Fourth Avenue and Twenty-second Street, New York.* Remittances in Bank Notes are not safe unless sent in **REGISTERED Letters.**

The Treasurer of the American Church Building Fund Commission acknowledges the receipt of the following sums from January 1st, 1898, to September 1st, 1898:

ALABAMA.		KANSAS.	
<i>Florence</i> —Trinity Church .....	\$3 06	<i>Harper</i> —St. James's .....	2 45
ALBANY.		LONG ISLAND.	
<i>Green Island</i> —St. Mark's .....	\$10 36	<i>Brooklyn</i> —All Saints' .....	13 90
<i>Saratoga Springs</i> —Bethesda .....	12 15	Ascension .....	5 07
<i>Troy</i> —Ascension S. S. ....	5 00	Christ Church .....	25 00
Church of the Holy Cross, Dr. N. B. Warren, \$25; Rev. E. W. Babcock, \$10 .....	35 00	( <i>Windsor Terrace</i> )—Holy Apostles' .....	1 59
	62 51	Church of the Holy Comforter .....	7 00
		Church of the Redeemer .....	23 72
		St. Augustine's .....	10 00
		St. Luke's .....	100 00
		St. Matthew's .....	11 50
		St. Michael's .....	15 00
		St. Paul's .....	6 66
		St. Stephen's .....	8 75
		<i>College Point</i> —St. Paul's .....	3 00
		<i>Freeport</i> —Transfiguration .....	10 00
		<i>Islip</i> —St. Mark's .....	4 90
		<i> Newtown</i> —St. James's .....	17 09
		<i>Richmond Hill</i> —Resurrection .....	5 00
		<i>Shelter Island</i> —St. Mary's, "A Friend" .....	47 00
			315 18
CENTRAL NEW YORK.		LOUISIANA.	
<i>Camden</i> —Trinity Church .....	34	<i>Napoleonville</i> —Christ Church ....	4 00
		<i>Thibodeaux</i> —St. John's .....	3 10
			7 10
CENTRAL PENNSYLVANIA.		MAINE.	
<i>Drifton</i> —St. James's .....	39 71	<i>Augusta</i> —St. Mark's .....	26 45
<i>Easton</i> —Trinity Church .....	11 90	<i>Shawmut</i> —Church of the Good Shepherd .....	3 50
<i>Mauch Chunk</i> —St. Mark's .....	36 08		29 95
<i>Paradise</i> —All Saints' (of which "Arelsea," \$3) .....	4 25		
<i>Seranton</i> —Church of the Good Shepherd .....	19 15		
<i>Wilkes Barre</i> —St. Stephen's .....	30 00		
	141 09		
CONNECTICUT.		MARYLAND.	
<i>Ansonia</i> —Christ Church .....	3 50	<i>Anne Arundel Co. (Annapolis)</i> —St. Anne's Parish .....	10 00
<i>Bridgeport</i> —St. John's .....	18 15	<i>Frederick and Washington Cos. (Burkittsville)</i> —St. John's Chapel .....	5 00
<i>Derby</i> —St. James's .....	5 00	<i>Harford Co. (Emmorton)</i> —St. Mary's .....	10 00
<i>Glastonbury</i> —St. James's .....	3 00	<i>Howard Co. (Ellicott City)</i> —St. John's .....	8 00
( <i>South</i> )—St. Luke's .....	1 70		33 00
<i>Greenwich</i> —Christ Church .....	18 00		
<i>Guilford</i> —Christ Church, W. G. A., \$2; Young Ladies' Guild, \$3. ..	5 00		
<i>Hartford</i> —Church of the Good Shepherd .....	18 00		
St. John's .....	9 10		
<i>New Haven</i> —St. Paul's .....	17 00		
<i>New London</i> —St. James's (of which S. S. \$2.33 .....	19 84		
<i>New Milford</i> —All Saints' .....	12 00		
St. John's, \$7.02; Rectory .....	13 54		
School, \$6.52 .....	6 46		
<i>Norwalk</i> —Grace .....	10 00		
St. Paul's "O" .....	14 00		
<i>Portland</i> —Trinity Church .....	6 50		
<i>South Manchester</i> —St. Mary's .....	5 27		
<i>Thomaston</i> —Trinity Church .....	10 00		
<i>Westport</i> —Holy Trinity Memorial Church .....	196 06		
	1 70		
DELAWARE.		MASSACHUSETTS.	
<i>Wilmington (Highlands)</i> —Immanuel .....		<i>Boston</i> —Grant Walker .....	50 00
		( <i>South</i> )—St. Matthew's .....	4 27
		<i>Longwood</i> —Church of Our Saviour .....	24 56
		<i>Worcester</i> —All Saints' .....	21 61
			100 44
EASTON.		MICHIGAN.	
<i>Cecil Co. (Port Deposit)</i> —St. James's .....	1 00	<i>Brooklyn</i> —All Saints' .....	1 00
( <i>Elkton</i> )—Trinity .....	1 00		
<i>Kent Co. (Massey)</i> —North Kent Parish .....	2 62		
	4 62		
IOWA.		MINNESOTA.	
<i>Council Bluffs</i> —St. Paul's, Rev. L. P. McDonald .....	5 00	<i>Hutchinson</i> —St. John's .....	2 50
		<i>Luverne</i> —Church of the Holy Trinity .....	2 52
			5 02
		NEBRASKA.	
		<i>Omaha</i> —Trinity Cathedral .....	5 00
		NEWARK.	
		<i>Hackensack</i> —Christ Church .....	21 00
		<i>Morristown</i> —St. Peter's .....	33 50
			54 50

# NEW HAMPSHIRE.

Concord—St. Paul's ..... 15 58

# NEW JERSEY.

Burlington—St. Barnabas's ..... 2 00  
Elizabeth—Christ Church ..... 8 44  
Grace ..... 3 71  
Lakewood—All Saints' Memorial ..... 12 00  
Mrs. G. \$10; Miss DuBois, \$2 ..... 12 13  
Moorestown—Trinity Church ..... 4 35  
Trenton—St. Paul's ..... 42 68

# NEW YORK.

Brewster—Church of the Holy Communion ..... 2 50  
New York—St. Andrew's ..... 50 00  
St. Bartholomew's ..... 449 29  
St. James's ..... 100 00  
St. Paul's Chapel ..... 13 36  
"Cash" ..... 200 00  
Rye—Christ Church ..... 21 25

# NORTH CAROLINA.

Burlington—St. Athanasius's ..... 50 00  
Pittsboro—St. Bartholomew's ..... 3 90  
Sanford—Mission ..... 1 16

# OHIO.

Akron—St. Paul's ..... 3 29  
Cleveland—Trinity Cathedral ..... 61 55

# PENNSYLVANIA.

Lower Merion (Bryn Mawr)—Church of the Redeemer ..... 103 48  
Philadelphia—St. James's ..... 73 00

# QUINCY.

Knorrville—St. Mary's ..... 5 00  
Quincy—St. John's Cathedral ..... 6 40

# RHODE ISLAND.

Jamestown—St. Matthew's ..... 3 08  
Providence—Grace ..... 3 00  
Westerly—Christ Church ..... 8 00

# SOUTH CAROLINA.

Abbeville—Trinity Church ..... 5 00  
Charleston—Grace ..... 15 00  
Edisto—Trinity Church ..... 2 00  
Greenwood—Trinity Church ..... 2 50  
Pineopolis—The Misses Cain and Porcher ..... 1 00

# SOUTHERN OHIO.

Cincinnati—St. Luke's ..... 6 00  
Columbus—St. Philip's Chapel ..... 3 05

# SOUTHERN VIRGINIA.

Augusta Co. (Staunton)—Trinity Church ..... 18 72

# SPRINGFIELD.

Alton—St. Paul's ..... 50

# VIRGINIA.

Albemarle Co. (Cisment)—Grace .. 7 06

# WASHINGTON.

Washington, D. C.—St. James's... 7 54  
"Hope" ..... 50 00  
St. Mary's Co.—William and Mary Parish ..... 1 00

# WESTERN MICHIGAN.

Rockford—St. James's ..... 2 40

# WEST VIRGINIA.

Fairmont—Christ Church ..... 1 00  
Moundsville—Trinity Church ..... 5 00  
Parkersburg—Good Shepherd Chapel ..... 1 00  
Trinity Church ..... 9 76

Shepherdstown—Trinity Church ... 5 00  
Tavernersville—Grace ..... 50

# WESTERN NEW YORK.

Buffalo—All Saints' ..... 2 55  
Ascension ..... 10 00  
Trinity Church ..... 25 05  
Canandaigua—St. John's ..... 8 49  
Canaseraga—Rev. Francis Gilliat.. 5 00  
Corning—Christ Church ..... 18 12  
Geneseo—St. Michael's ..... 9 19  
Geneva—Trinity Church ..... 42 26  
Hammondsport—St. James's ..... 7 61  
Hornellsville—Christ Church ..... 10 00  
Lockport—Grace Church ..... 11 71  
Rochester—St. Luke's, Mrs. Rob't Mathews ..... 10 00  
St. Stephen's ..... 1 71  
Watkins—St. James's ..... 7 03

# ASHEVILLE.

Tryon—Church of the Holy Cross.. 2 17

# DULUTH.

Sauk Centre—Church of the Good Samaritan ..... 4 00

# IDAHO.

Boise—St. Michael's ..... 5 00  
Caldwell—St. Peter's ..... 2 00  
Coeur d'Alene—St. Luke's ..... 50  
Nampa—Grace ..... 1 00  
Payette—St. James's ..... 1 00  
Pocatello—Trinity Church ..... 1 90  
Wallace—Holy Trinity Church .... 1 35  
Weiser—St. Luke's ..... 2 85

# NORTHERN CALIFORNIA.

Chico—St. John's ..... 3 65  
Colusa—St. Stephen's S. S. .... 83  
Sacramento—St. Andrew's ..... 1 50

# INDIAN TERRITORY.

Lehigh—St. Andrew's ..... 1 15

# SOUTH DAKOTA.

Watertown—Trinity Church ..... 5 00

# WYOMING.

Buffalo—St. Luke's ..... 1 33  
Casper—St. Mark's ..... 1 45  
Green River—St. John's ..... 1 20  
Laramie—St. Matthew's ..... 2 55  
Rawlins—St. Thomas's ..... 3 70  
Rock Springs—Church of the Holy Communion ..... 2 30

# MISCELLANEOUS.

A Friend ..... 5 00  
The Harriet Hare Littell Memorial Fund ..... 500 00

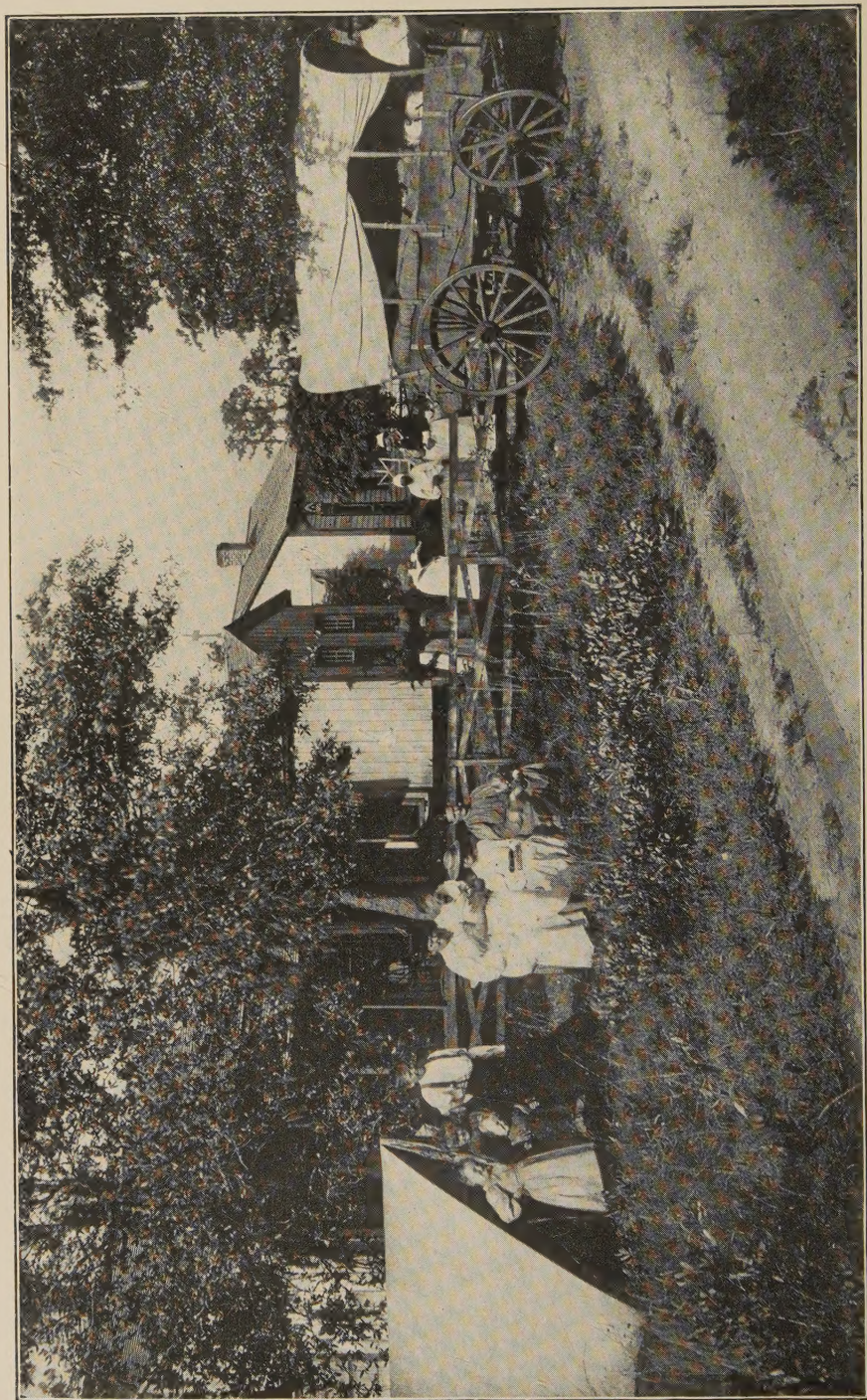
# LEGACIES.

Mass., Cambridgeport—Estate of Mrs. Jane K. Collins (sale of part of securities; stock valued at \$1,000 still unsold).... 807 10  
N. Y., New York—Estate of Miss Mary A. Edson ..... 6,666 66  
Pa., Philadelphia—Estate of Elizabeth W. Graft ..... 28,000 00  
So. O., Columbus—Estate of John W. Andrews ..... 1,081 83

Received from January 1st to September 1st, 1898 ..... \$39,604 31  
Previously acknowledged ..... 5,669 71

Total received from September 1st, 1897, to September 1st, 1898.....\$45,274 02





THE CHURCH HOME AND HOSPITAL, ORLANDO, SOUTHERN FLORIDA.